

THE
TREASVRE
Of Tranquillity.

OR
A MANVALL OF
Morall Discourses, ten-
ding to the Tranquillity
of Minde.

Translated out of French by
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TO THE
RIGHT HO-
NOVRABLE
IOHN LORD RAMSEY,
Vicount of HADINGTON,
The most valorous Rescuer of
our King: And to the right No-
ble and vertuous Lady, ELI-
ZABETH Vicountesse of
HADINTON, his
*wife, Honour in-
crease.*

Right Honourable,



BEHOLD I bring un-
to your Honours, this
English Treasure of
tranquility of minde.
*It is a treasure, and therefore wor-
thy*

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thy of you, who in the iudgement of all those that full know your worth, are worthy of the best Treasure that either Nature or Arte, honour or wealth are able to yeeld, and howsoeuer it be but a small one (for how shall a meane man giue any great gift) and euen so small that easily ye may hold it in one of your hands (in which regard I confesse it is but too unworthy of your greatnesse) yet my wish is that it may serue for a testimony, howsoeuer small, of that no small affection and obseruancie which vnto your Honours I doe beare: till at what time some greater token of my duty appeare, and come forth into the light under the lustre of your honourable name.

This little Manual doth intreat of such morall meanes as may further a man to the attaining of true Tranquillity; the which the Poets haue painted out for the pretiousnesse thereof

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thereof under the names of Nectar and Ambrosia, the delicious bread and drinke of their gods; Thereby giuing vs to vnderstand, that the vertue and efficacy thereof is such that it is no lesse able to make men like vnto God by felicity; then were Circes sensual cuppes to transforme men into swine by carnall voluptie. In it one shall see how a man may best fortifie himselfe against the violent flashings of his affections and the vnreasonable and vnseasonable uproares of his passions, and how he may attaine vnto the conquering of the same, and to the knowing of himselfe. In it may likewise be seene how and in what manner a man must carry himselfe about callings, charges and employments, both before, and after his undertaking of them, how to order the whole important actions of his life. It will shew a man how to foresee by providence

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and foresight all kinde of changes, and chances that usually do occurre, and how to comport our selues in them, and to keep a correspondency with them, by carrying our selues patiently in aduersity, and moderately in prosperity. Lastly, in it a man may learne how to correct, or couer humors, how to make choice of friends, and how to make vse both of other folkes fortunes, and his owne. All which instructions and directions therein mentioned, in the most brieft and bright manner, may serue very much for the attaining of this foresaid Tranquility, The learned Bishop Don Antonio Gueuara in his Castiliane discourse, dedicated to the King of Portugall, touching the miseries and vanities of the Court, thinketh it a matter almost impossible for a Courtier to attaine therein so long as he followeth the Court, in regard of the manifold vexations

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vexations of minde, which there doe arise, because of conetousnesse, contention, emulation, and ambition which commonly at Court are so rise: the which graue Bishops iudgement, if it be true, then truely Courtiers stand in much more neede of such furtherances of true Tranquility as this is, then do other men, and yet I dare perswade my selfe that your Lordships owne selfe doth stand in much lesse neede of such morall helpes, then many other doe. For ye are so farre from conetousnesse (which morall Writers do commonly call the cankerworme of Courtiers) that your bounty and liberality is euery where knowne, and deservedly spoken of: and so free from ambition the Burriour of Courtiers, that your modesty and moderation is to euery one more then manifest. The rising and exaltation of men is vsually subject to enuy, but in

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is your Lordship good fortune that no man enuieth your good fortune, yea rather men wonder how that it is not much more favourable then it is, considering the greatnesse of your extraordinary desert, and your unmatched moderation in this your Lordships present preferment. In resolving and reading the Chronicles of our Countrie written by our learned Hector Boece, and by our famous Lesly, Bishop of Rosse, the ornament of our Ile, I find that the ancient name of Ramsay hath in former times afforded diuers famous, and King-favoured personages, your Lordships Ancestors and honourable kinsmen, which haue done acceptable service to their Countrie and Kings. Such a one was sir Alexander Ramsay of Dalehouse Knight, who in King Dauid Bruces time, was a most vertuous wight, and according to the signification

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cation of his name in Greeke) proued
another Greeke-alexander euen
a most strong helper of men. For hee
is recorded to haue bene the most
worthy Chiefetaine of those dayes,
and so renowned for his promesse
that euery Noble man was faine to
haue his sonne or kins-man to serue
vnder him. Such a one likewise was
Sir William Ramsey, preferred
in the said Kings time, to be Earle
of Fife, and Sir Iohn Ramsey
maister household to King Iames the
third, and his greatest minion and
fauourite preferred to be Earle Bo-
thwell. These and such others,
no doubt but that they deserued well,
each of them in his place: but all
Albion, yea all Europe knoweth
that your desert is of a farre more
notable kind. God who giueth de-
liverance vnto Kings and rescueth
Dauid his seruant from the hurtful
sword, did use you as an instrument
for

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for the rescuing of our Soueraigne
upon Mars his day, and in that
towne and place, where once Cune-
dagius King of Britaines builded
a Temple vnto Mars. The two too
martially, and mortally affected men
on their Mars-day, and in their
Mars-towne, would haue to their
bloody Idol Mars sacrificed the
heart-bloud of their King: But
God in heauen who is the true Mars,
euen the God of Hostes, and the most
mighty rescuer of Kings on earth,
kept his seruants heart in his hand,
& by your happy hand preuented the
spilling of his bloud, yea more, hee
made themselues the bloody sacri-
fice, and you the sacrificer. On the
fift of August, they thought to
haue made our Augustus to tast of
death, and to guste of the graue. But
God turned the day of our Augu-
stus danger into a day of deliuerance
for him, and of destruction for his
enemies

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enemies, and as the Lord made it a day of preservation vnto our King, so hath he made it a day of gratulation and thankes-gining vnto the Lord, for that his unspeakeable fauour. The same is likewise the Calender day of commemoration of the most godly and deuout King Saint Oswald, who was a King full of piety towards God, and of pittie towards the poore, as Galfride Malmesbury, Polychronicon, and venerable Beda do write. And who King Iames-like was an uniting King, euen of the two diuided Kingdomes of Northumberland, Deira, & Bernicia, and a teaching, yea a Preaching, and a conuerting King. For after his returning home out of Scotland, whether he had fled for feare of his too strong foes, where he had enioyed protectio, with Princely liberty, the space of 18. yeares, and where hee together with his brother
Oswey

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Oswy with many other yong Nobles had bene christned and confirmed in the faith by the holy Scottish Bishop Aidanus, as Beda writeth, he wholly gaue himselfe to the conuersion of his heathenish subiects to the Christian faith, and for the same purpose he sent into Scotland for Aidanus, whom he made Bishop of Lindefarne, and Primate of Northumberland, unto whom also succeded diuers other holy men of the same Country, namely Finanus, Colmanus, Cuthbertus and others. Euen this godly King was accustomed to expound the Sermons and instructions which Aidanus made in the Scottish language, to his people in the English Saxon tongue: so that with greater reason may he be called, the Prince of Preachers, then was Henry the fift called the Prince of Priests as Chronicles doe beare. For Oswal-
dus

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was not a hand in his own person to teach and expound to his people, the Principels of the Christian faith, and that in publicke, whereas the most vertuous, valorous, and victorious Prince Henry the first (the father of that most pious and patient Prince Henry the sixth) yea and the flowre of the whole Henries, and most worthy to be a patterne for our yong hopefull Henry to imitate, was called the Prince of Priests, for no other cause, but for that he did honour and respect his Priests & Prelates exceedingly, and tooke a great care for their honourable provision like another Ezekiah. This blessed King Oswald, though in the beginning he got a great victory over his too strong enemies, being many more in number then he, at his erected crosse in Heauen-field; yet in the end he fell Iosiah-like by the heathenish hand of wicked Penda the Mercian

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Mercian King, and that on the fifth day of August, being but a little elder then our Soueraigne was on that same day of his danger, Good Lord! how great a lamentation was there made in the North, whē as holy King Oswald fel in the field of Maxfield by the hand of the heathenish Penda the Mercian King? euen such a lamentation as was made in the South when good King Iosiah fell in the field of Megiddo, by the heathenish hand of the Egyptian King Pharao Necho? And what great mourning should there haue beene made both North and South, if our Iosiah, and our Oswald, being almost of the same age with them, who were equall in yeares all saue one, had fallen on that day with them by the hands of those two conspiring Pendas, and by the reuenging hands of two hard hearted Pharaohs? For as Pharaoh is as much as reuenging in the Syrian

an

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an; so were they two set upon reuenge for their father, as the younger brother did confesse. But it was the Lords will that they should proue Pharao Nechos, and yet that in the meane time our Iosiah should be safe. That is to say, that our Soueraigne should Iacob-like proue a supplanter of his enemies, and so continue to be a Iosiah, that is a burning light of the Lords to this land: & that those children of reuenge, should proue lame reuengers, and such as were smitten, for so doe these words of Pharao Necho signifie. They plotted mischief in their hearts, and they would haue practised mischief with their hands: and therefore the Lord made them lame in their hearts, and in their hands, euen both heartlesse and handlelesse: so that they had neither policy, nor power to execute their intended, and pretended reuenge, yea more they were smitten

ten

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ten both by your hand, who did hit them on the teeth, and thunder on them so sore that those euill men were blotted out from among men, and cast away like two forlorne cast-aweyes, in so doing your worthy actions did answere vnto the signification of your surname: for as Ram signifieth as much in Hebrew as high and casting away, so doth Rameses signifie a thunder, a hitting in the teeth, and a blotting out euill.

At what time the sunne was in running of his Giants race, being mounted on the backe of the celestiall Lion, euen from Aries top to Pisces taile; and that Albions Sun was running his race vnder Aries, (which according to Ptolomee, and the Astrologians, is the celestiall signe of this head-llc of men, as it is of the head of man,) being mounted on the backe of a Lilly-bearing Lion, running as it were, with the Leopard

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Leopard, from Kentire to Kent,
and from Catnesse to Totnesse, for
the prise of the Rosen Crowne: At
that same time, and euen when as he
was come almost to his rinks end, and
ready to lay hold vpon the prize, the
Deuouring Lyon began to roare
and rampe, and neuer to take any
rest from compassing till he had stir-
red up some compassing Sheba a-
gainst Dauid, the beloued of the
Lord, as the word signifieth: For
Iacob hath hee loued. But behold
the Lion of Iudah, who feedeth a-
mong the Lillies, and taketh
pleasure in the gathering of Lillies,
(as the spouse in the Canticles spea-
keth) euen he holpe his Lilly-bea-
ring Lion, and put into your Lord-
ships yong heart the courage of a
lusty Lion for the confounding of
the old Deuouring Lions instru-
ments, our Lilly-Lions foes. Thus
the Old Lion missed of his proiect,
and

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and the Lilly-bearing-Lion ere it
was long want the prize.

In the spring time, and in the be-
ginning thereof, when all things be-
gin to spring and to sprout, the Lilly
of the North began to spring, and to
put forth both a white and a red
floure. When Phœbus, the bright
eye of the world, had begun in the
signe of Aries to ouershine the whole
Hemisphere, then our Phœbus, the
bright starre of the North, began
to ouershine Albions whole Isle,
which is under Aries: yea and is as
the heauen-fauoured head of Ilands,
yea of lands, vnder the head of Ari-
es, as is likewise the head of mā. And
my wish is, that the whole body of A-
ries may once fall into his hands who
hath already the head. Ptolomie
in his Astrological Construction, &
Pontanus in his cœlestiall things,
will soone shew a man what I meane.
Our King hee euen entred to this
Crowne

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Crowne about that time that Almighty God entred into the world by the creation thereof, and our Saviour entred into the world for the renouatiō of the same by the assumption of our flesh: euen then (I say) when as IESVS the sonne of MARY, beganne in his blessed mothers wombe to make all thinges new, IAMES the sonne of MARY began his new Kingdome. At what time the Lord IESVS came downe from God in Heauen into earth, amongst men to make an Vnion betweene Heauen and Earth, God and Man, yea and betweene Man and Man (for all God and Christs actions aime at vnion:) at that same time came King IAMES downe from the North into the South, to make an Vnion betweene North and South, and betweene Men & Men, I meane betweene his Northerne and Southerne subiects.

Who

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Who as hee is sprung from the blessed Bed of the white-red-rosie union of two royall Houses; so hath the eternall Vnion-maker appointed him to be the auspicious Author of a farre greater Lilly-rosie, and white-red-crossie union of two ancient Kingdomes. To the end that two (once warring and iarring) nations, might bee reconciled and united in allegiance and loue, as they are in religion and language. The which thing Merlin many hundred yeares agoe hath cleerely foretold in these termes: Pacificabuntur nationes Regni, & Leo ad stateram sedebit: Bruti nomine vocabitur regnum, & nuncupatio extraneorum peribit. The nations and people of the Kingdome shall bee pacified and united by the Lyon that shal rule. The Kingdome shall bee called by the name of Brutus Britany, and the other name which forrainers, that

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that is, the Saxons, or Angles, brought in, shall faile. Yea, the same Merlin hath likewise foretold long ago the plantation, and conformation of Ireland, by his Maiesties meanes in this manner: Sextus Hiberniæ moenia subuertet, & nemora in planitiem mutabit, diuersas portiones in vnum reducet, & capite Leonis coronabitur. The sixt (saith hee) shall ding downe the walles of Ireland, that is to say, the thicke woods, forrests, and trees thereof, by turning them into arable ground. The diuers portions of it shall bee brought into one, and it shall be crowned with the Lyons head.

The which prediction, mee thinketh, ought rather to be understood of our King, who is not onely descended from the ancient Irish Kings, no lesse then from the English, British, and Scottish; but also is the
sixt

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fixt of the name of Iames, bearing a red Lion in his Armes, & hath also taken order for that foretold plantation of Ireland: rather I say, then to vnderstand it, & expound, it with Alanus Magnus, of King Henry the first. Except hee had meant it of our hopefull floure of Princes, Henry the first Prince of Cambria, and of Cumbria, Albions yong Lilly-rosie-Lyon, and the first of that name since the Concord, as the other was the first of the same name from the Conquest.

*Finally it was but a few daies after the festiuall time of the blessed and glorious Saintes (according to our English Calender) Iames the brother of Iohn, and Anna the mother of Mary, that Sathan Herod-like thought and sought to haue killed Iames, the happy son of a matchlesse Mary, and the memorable mother of great Britaines greatest
grace*

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grace and united glory; and Anna
 likewise, a gracefull Mother of
 rest, according to her name, and the
 happy mother of so many hopefull
 children. That great enemy of kings,
 yea of all mankinde, I say, thought
 euen at that time to haue slaine both
 of them, Iames with the edge of the
 sword, and Anna with endlesse sor-
 row. For he was sorrie to foresee how
 that a golden-rosie crowne should bee
 set vpon their happy heads at this ho-
 ly time. But the Lord hath preser-
 ued both (and long may he preserue,
 both.) and at that festiuall time, at
 which sathan thought to haue fea-
 sted vpon their fall, he made their
 crowne to flourish; for hee set a ro-
 sie crowne of pure gold vpon their
 heads, and clothed them with glory
 in the eyes of all Albion, yea, of all
 Europe. And hee that hath set the
 Crowne vpon their heads, will keepe
 it on in despite of the diuell, and of
 all

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all such blind-zealed passionatists, (I will call them no worse) as haue either sought, or shall seeke hereafter to hurle downe head and crowne into the dust, or to blow all up into the aire.

And not onely hath the great King-crowner set upon his seruants head a crowne: yea a triple crowne of Vnion; but also he hath put into his hands an Harpe, the which as Orus Apollo writeth, is the hieroglyphicke, or symbole of Concorde, (for our God is a God of Concorde, and our King is a King of Concord) to the end that Dauid-like by the muscicall melodie thereof, euen by the gentle moderation of his patient and peaceable minde, and by the pithy and pleasant perswasion of his eloquent mouth, he may chase away Sauls euill spirit of malice and murmuring from our mindes, and make all our partialities and prinate respects

spects to depart, to the end; that Iudah and Israël may bee made one perfect people in union and affection, as well as in subiection; and in love as well as in religion. And truly if we bee not worse-spirited then Saul was, and more ungratefully affected then hee, Davids harping must at last chase away the unclean spirit of Diuision from our heads, and bring home the cleane and quiet spirit of Vnion into our hearts, that in the end both North and South may ioyne hands, and sing to the praise of the God of Vnion, that sweete harmonious song of Vnion: Ecce quàm bonum, & quàm iucundum fratres habitare in vnum.

O how happy a thing it is,
And ioyfull for to see,
Brethren together fast to hold
The band of Vnitie.

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And truly Dauid deserveth a farre better requitall at our hands for his harmonious harping, then that any of his passionate patients, whether North or South, (for it is not the South alone that is auerse from Vnion) should with gracelesse and gratelesse Saul, seeke thus to wound his heart with the sharpe speare of obstinate opposition. And yet for all this hee leaneth not off Orpheus-like, with the harmony and melody of his harpe to charme and tame the wild beasts of our iarring affections, passionate oppositiōs, and timorous apprehensions, to the end that the Lyon and the Leopard may be for ever made faithfull friends, and may euen brother-like liue and lye together (to speake with the Prophet Isay) yea and dwell together as it were in one denne.

Our Orpheus is labouring by all meanes with the harmonie of his Harp

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Harp, to turn our swords into sithes,
and our speares into spades, to the
end that there be no more hurting or
fighting hereafter in Albion among
our selues, and that all former
troubles and by-past quarrels may
be forgotten, according as the Scrip-
ture speaketh. But if wee will needs
be more uncharmable, and untame-
able then were Orpheus beasts at
the sound of his Harpe, then we shall
haue good cause to feare, least wee
both proue at home, and bee called
abroad brute-anes indeed. For if we
will bite and backe-bite one another
like dogges in the beginning; be-
ware least like the Lyon and the
Leopard, we consume one another
in the end. The which euill thing, I
pray the God of Sion, and the God
of Vnion, who is likewise the God
of Iacob, euen of our Iacob, and of
his Albion, yea and of his Albions
Vnion for euer to forbid.

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The Lord who is the Author of Vnion, and whose nature is Vnion, as his number is Vnitie, had purposed to make his seruant the instrument of this Vnion. Euen Iesus the Prince of of peace, who is our peace, and hath made of both, one, by breaking downe the stop of the partition wall, (as the Apostle speaketh) hee had appointed to make Iames his seruant to be Britaines peace, and to make of both kingdomes one, by breaking downe the partition-wall of partialities, oppositions, passionate affections, and priuate respects. That great King-crowner, and matchlesse Vnion-maker, I say, had euen determined to adorne and decore his seruants head with an Vnion-diademne, whose price (like vnto King Lemuels vertuous woman) is farre aboue the pearles. And hence it is, that his enemies, which imagined mischiefe, & intended

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ded euill against his sacred person ;
in the North to hurle him downe
into an hole, in the South to blowe
him vp vnto the Pole, could not pre-
uaile.

Thus we see our soueraigne gra-
ciously preserved, and in a manner
gloriously transfigured in the sight of
his louing subiects, at the same time
that our Sauour was most glori-
ously and visibly transfigured vpon
mount Tabor in the sight of his
three principall Apostles, Peter,
Iames, and Iohn. I say hee was
in a manner transfigured at that
same time, because at that same
time, of a supposed dead man he was
found to bee aline, and in effect did
passe, or was translated from death
to life. Yea more, of a Prince hee
was transformed into a Preacher,
and a publisher of Gods powerfull
preseruatiō, shewed in his owne per-
son, and of his praises for the same

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in the middes of the Congregation of the people. The which hee did performe in the most publicke manner, and in the most publicke place, even upon the crossie Mountaine of purity and contrition (for so doth the word Tabor signifie,) I meane in the middes of the choysest and purest Citie of the North, Edinburgh. At which time hee appeared more pretious, and glorious in the eyes of all his loyall and louing subiects, then euer hee had done before. Yea even so precious, and so deere, that the eyes of the multitude could not bee satisfied enough with beholding him, both when, as hee was upon the Crossie-mountaine, and when as he was come downe.

True it is, that there were some which could not at first with incredulous Thomas be perswaded of the Truth, except that they had either
scene

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*seene or felt the very wounds and
 blowes upon our Soueraignes Body,
 neither could bee brought to giue
 trust to the true testimony of a see-
 ing, yea a touching Thomas, euen of
 a Noble Earskin an honourable
 branch of honour (according to the
 Saxon signification of his surname)
 I meane my Lord Vicount Fenton,
 then a valourous Rescuer of our
 King, and now the worthy Captaine
 of his Guard, and both then and
 now, one of his Highnesse best deser-
 uing seruants. Neither could the
 testimony of your Lordships owne
 selfe, a seeing, yea a touching Iohn,
 preuaile with them, though your te-
 stimony was euen sealed, not onely
 with the conspirators blond, but like-
 wise with your owne, whereof ye had
 the markes then to shew, and as yet
 still keepe the skarre thereof in your
 skin. But both, these haue bene better
 informed since, and the better part*

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then; was fully perswaded of the
 Truth, & esteemed that they had re-
 ceined, as it were, a voice from hea-
 uen in this notable preservation and
 real transfiguration of their Prince.
 This is my seruant in whom I am
 well pleased, obey him, honour
 him, and thanke God for him;
 yea all his good subiects and ser-
 uants there present said in effect with
 Peter, Iames, and Iohn, It is
 good for vs to bee heere, It is
 good for vs to be here to see our King
 in safety, it is good for vs to haue
 such a Lord as the Lord loueth, such
 a maister as is Gods seruant, & such
 a King, as the immortall King kee-
 peth. And the King himselfe: it is
 good for me to haue such subiects
 and seruants, as loue me so dearely
 that they cannot bee filled with loo-
 king on me, after my danger, and de-
 livery, and it is good for me to haue
 such a foreward and toward seruant

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in my neede and at a pinch as my
yong Ramsey. And truly my Lord
euen as your Christen name signifi-
eth Grace, and the place where first
your vertue did appeare, signifieth
the towne of Grace, and as the per-
son in whose cause it did appeare is a
Prince full of Grace: some thinketh
that God hath wonderfully graced
you in that he would haue your ver-
tue to appeare in this kind, and at
that time: and in that he would haue
the beginning of your Lordships ex-
altation to fall out in the time of his
sons glorious transfiguratiō: for euen
then did the Lord begin to call you
up from the low valley of worship,
into the high hill of honour, where
ye were transfigured from the condi-
tion of the Kings Page, vnto the
Kings preferuer. Whereupon, of a
Gentleman by birth and bloud, yee
were within a while made a Noble
Baron, yea and a worthy Vicount:
and

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and that which I had almost forgot
 (pardon me I pray you, for it is be-
 cause your L^y. order hath not a par-
 ticular or patronal name) of a vertu-
 ous Squire ye were dubbed a coura-
 gious Knight. And though you be not
 of any patronized order, as of the Pa-
 lestinian, White-crossie order of
 Saint Iohn, according both to your
 Lordships name, and the name of the
 place (being called S. Iohns towne)
 where your vertue and knightly va-
 lour did fist shew it selfe, nor yet of
 the Castiliã Red-crossie order of S.
 Iames, according to the name of the
 festiuall time, neere unto which your
 Lordships vertue did appeare, as also
 of the person, in whose cause yee did
 so generously, and valourously ven-
 ture your selfe, nor yet of any of the
 two Aragonian orders, the one
 Black-crossie the other Red-cros-
 sie; instituted by Iames King of A-
 ragon, though I say your Lordships
 Knighthood

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Knighthood hath not any such note or name, yet I am assured that all worthy personages will honour your Knightly courage, and deferre unto your vertue and worth, and acknowledge you for King Iames his rescuing Knight: and this will serue you in steed of a Saint Iames or a King Iames his order of Albion. But to shut up, at last, my discoursing dedication, for the tediousnesse whereof I must implore your Lordships, and the courteous Readers fauourable excuse: as I honour your Lordship for your worth, and your well deseruing of our King, and whole Countrie, both North and South; so must I tell you, that you are infinitely beholden unto almighty God for your good fortune: whether ye regard your Lordships honorable exaltation, or yet your happy association in marriage with a gracefull Elizabeth, the eldest daughter

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daughter of the Noble Earle and Countesse of Suffex. The which your Lordships alliance with so ancient and honourable an house, I doubt not but ye doe esteeme as one of the chiefeſt degrees of your Lordships earthly felicity. Your Lordship knoweth who hath said it, honorantes me, honorabo, such as honour me, I will honour. Goe on therefore in prouing thankfull vnto God for the honour which hee hath already giuen you, and yet hee will giue you more. For according to the measure of your honouring of God, shall God make you to be honoured of man; it is an easie thing for the great King of hearts to open yet a wider doore in our Salomons large heart to let you in, and when he hath once opened the doore, it is as easie a thing for him to shut it so fast, that ye shall neuer go out of it, for he that hath the key of Dauid which openeth

D E D I C A T O R Y.

neth and no man shutteth, & shut-
 teth and no man openeth: hath
 also the key of our Dauids heart
 in his hand, and hee openeth, or shut-
 teth the same, when and to whom it
 pleaseth him. Your L^s surname was
 one of those that did favor the rights
 of Edgar Etheling in England to
 the English crown at the Conquest:
 and therefore was forced to flie with
 Edgar into Scotland, as our renow-
 ned Leslie Bishop of Rosse, and
 Hector Boece with others, do write.
 And in Scotland it was endowed
 with lands, linings, & Lordships, &
 decored with Titles of honour in the
 persons of diuers of your L^s honor-
 able ancestors & kinsmen, as I shew in
 some particulars mentioned aboue,
 though not in all. And now againe it
 is come into England, whence once
 it did spring, to reuine, now after the
 Concord, the ancient honor which it
 had before the Conquest, in your
 Lordships noble person.

THE EPISTLE

that euen as God hath made you the instrument of much honour and credite vnto both countries by the meanes of your vertue, and rescuing hand, so may yee beare or reape the fruite of honour in both Countries. But least I seeme to some to speake too much, heere I stay, wishing vnto your Lordship, and your worthy Lady for your stay, the fulnesse of Gods grace (according to the signification of your two christen united names) together with the highest step and top of stable honour; and so I rest.

Your Honours right deuoted to all humble duties.

JAMES MAXVELL.



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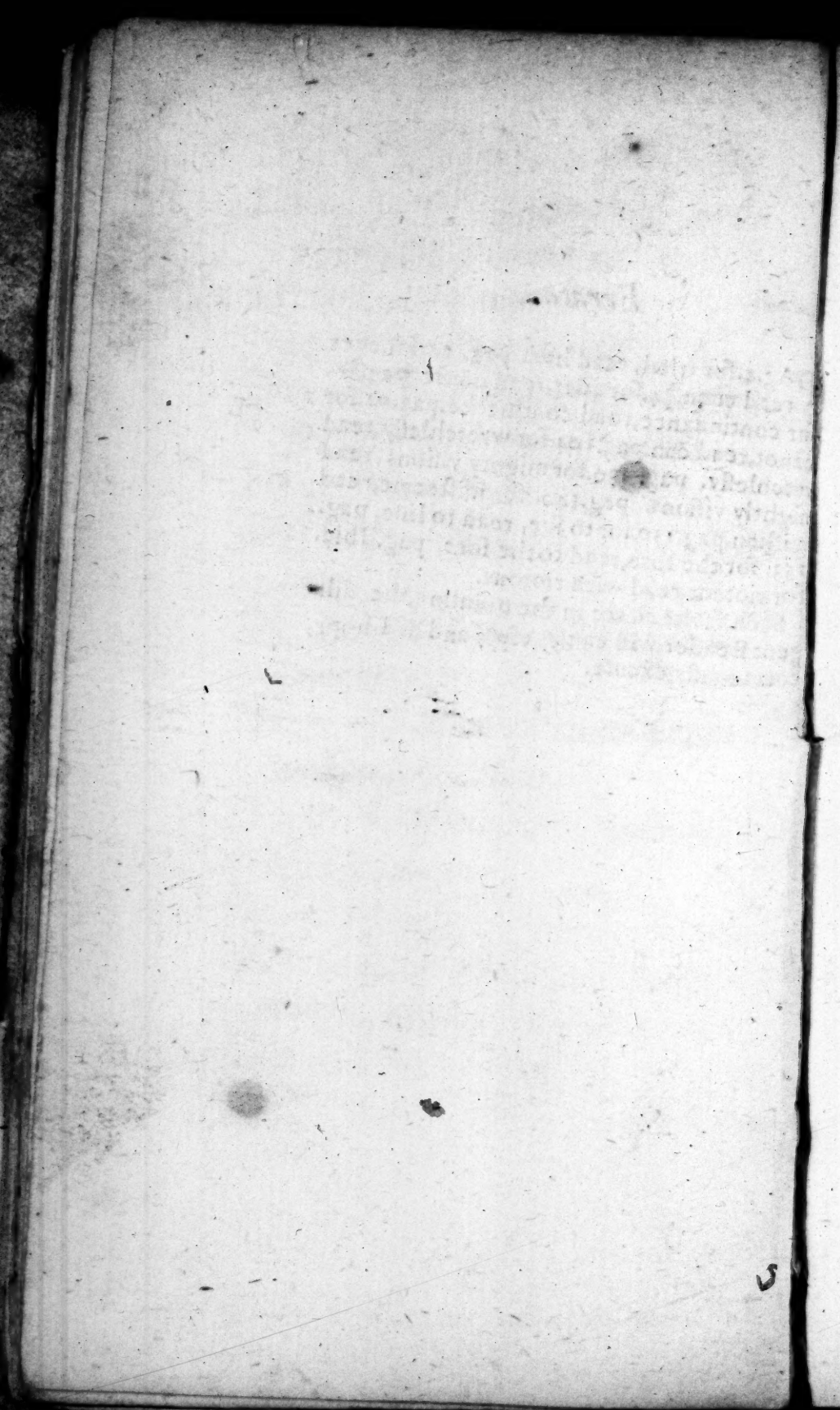
DISC. 17. *Of pouerty.*

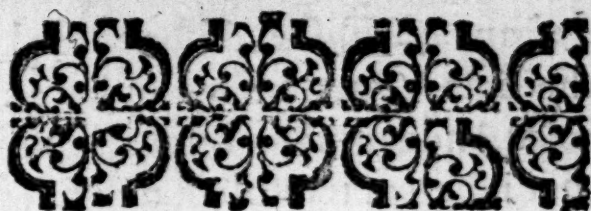
DISC. 18. *Of death our last dis-
course, and our last debt.*

Errata.

Pag. 4. for tried, read had. pag. 26. for euer
read euen. 34. for euer, read neuer. pag. 86.
for continuance, read continence. pag. 92. for
cānot, read can. pag. 104. for wretchlesly, read
retchlesly. pag. 130. for mighty visions, read
nightly visions. pag. 140. for missteeme, read
misken. pag. 150. for to iue, read to liue. pag.
153. for the fore, read to the fore. pag. Ibid.
for riotous, read with riotous.

Such faults as are in the pointing, the dili-
gent Reader will easily espy, and as I hope,
courteously excuse.





A Manual of Moral Discourses, tending to Tranquility of Minde,

DISCOURSE. I.

How we must prepare our selves against the assaults and onsets of our passions.



CONsidering that our happines on earth doth hang (next after the knowledge of Christ) vpon our actions, and that the soule is, as it were, the Fountaine and wel-spring thereof; our chiefe care (if we desire to liue

B

an

an happy life) should be to make the better part of vs quiet and calm, endeavoring by al meanes, that it be not troubled, nor diseased by vulgar & popular opiniōs, as being things much contrary to the excellent nature thereof.

There are two times, the one of prosperity, the other of aduersity, wherein the soule is wont to bee vexed and tossed, with the passions of the inferior part, as with so many violent and impetuous winds. And therefore we must herein imitate the Mariners, which before they loose off from the port, doe furnish themselves with all things necessary and needfull for resisting of the tempest and storme: so must wee provide our selues aforehand of such sound and substantiall discourse, as may anchor & stay the minde against the

the push of our passions, when as they, like so many surging waues, do, nil we, will wee, fling themselues aboard into our boate, and euen as *Xenophon* did exhort his fellow Cittizens to sacrifice vnto God in the time of prosperity, to the end they might finde him the more ready and fauourable when as they should inuoke him in their aduersity: So should we doe, and withall, at our first leasure, wee must contract acquaintance with rectified reason, to the end, that when wee shall stand in need of her aide and assistance, she may come running to vs at our call, as knowing vs by our voyce, and hauing already an affectionate & earnest desire for our defence.

The discourse of rectified reason is the maister and daunter of all peeuish and peruerse affecti-

ons or passions. For, when as we haue once taken good notice of them by an earnest examination and tryall, made and tryed touching the same; and that wee haue ripely and aduisedly weighed both what power they haue ouer vs, and what Empire wee hold ouer them: They are not thereafter so fierce, and furious in our behalfe, but are more easily, and with much lesse adoe appeased and pacified. They therein not a little resembling our little dogges, which will barke vncessantly at such as they are wont to see, but by and by are quieted as soone as they heare the voyce of such as they know.

The wise haue compared the commandement of the minde aboue this sensuall and terrestriall part of the soule, out of which

Morall Discourses. 5

which our passions doe spring,
vnto the office of a Rider, who
teaching, and training his horse,
and sitting within the saddle ma-
nageth and turneth him at his
will. But small credit should the
Rider receiue, that should bring
to the Tourneyment or Tilt a
yong horse, which had neuer be-
fore borne the bit, nor galloped
in the round, But hee must needs
in the first place breake him by
conuenient discipline, before he
vse him in any errand or action
of importance. In like manner
before we put our backs vnder
the burthen of any businesse,
or expose our selues vnto the
publicke view of the world, we
must endeauour to breake and
bring vnder this wild & vnback-
ked part of the soule, and make
it, as it were, to bite vpon the
bit, by bringing it to learne the

lawes and measures whereby it must be managed, and mastered in all occasions, and at all occurrences, & in the meane time we must not forget to enhearten and encourage it, by acquainting it with the pleasure and contentment, wherewith is accompanied the issue and end of all worthy and vertuous actions.

Meditation and Discourse is
• that which giueth an edge vnto the soule, and maketh it steele-hard and vnperceable, euen vnto the sharpest point of the strongest passion, & vsually we proue admirable at euery such exercise as we haue before hand accustomed our selues vnto, what difficulty soeuer it may seem to carry with it. On the other side, there is nothing (bee it neuer so easie) which will not seeme hard and difficult, and withall much trouble

ble vs, if it do finde vs but nouices, and new apprentices therein. How often thinke yee, must *Caninus* haue needs thought vpon death, and reuolued in his mind what thing it should bee, who being condemned by the Tirant, and sent to the place of execution, was so farre from being any whit dismayed thereat in his minde, that merrily, and as it were iestingly, he bid the Centurion, who came for him, remember that he was stronger by the aduantage of one table, then he against whom hee played at that houre? And who taking his leaue of his neereft and deereft acquaintance, for his last farewell, vttered no other words but these: *Now my deere friends, I shall presently finde that which I haue so long longed after, & so much desired to know, if the soule bee im-*

mortall, and whether men in dying, do fee the separation of the Soule and Body which they indure? We must needs thinke that this poore Pagane had a long time exercised himselfe in commanding, and ouer-ruling his passions, and that hee had aforehand armed and fenced himselfe with faire resolutions, seeing that with such constancy, and grauity he went to vndergo a death both cruell and vniust. If the onely desire to vnderstand, what should become of the soule after death, could make the torment, and torture not onely tollerable, but also acceptable vnto him, what resolution then ought the certaine and assured knowledge of the soules immortality, together with the hope of eternall felicity worke in such as doe seriously meditate vpon the same in their
•minde

minde? May not these goods, thinke ye, make vnto such minds not onely supportable, but euen comfortable & delectable, both death it selfe, and all other disastrous afflictions, which they endure, seeing they are as the waues which do push vs forward vnto the sweete and sure port of euerlasting rest and repose?

DIS. 2.

Of the choyce of Callings and Affaires.

MAN is not borne to liue his armes a crosse, but rather, as one of the fairest members of this faire frame, he must confer, and contribute his whole trauell and paine to the conduction and conseruation, of that ciuill sociétie and condition wherein hee is placed. But be-

B 5 cause

cause that of the choyce which men make of a calling, their rest and quietnesse doth principally depend, and that nothing doth so much auaille to the leading of a contented life, as when they find themselves fit for the same: they ought, me thinketh, before all other things, to take a tryall of their owne strength, and seriously bethinke themselves of that charge which they are about to embrace. Because vsually wee presume too much vpon our owne power, and attempt more then our ability is fit to atchieue. And this error we see is incident almost to all our actions: hence it is, that some will dispend more then their meanes may well beare: Others in labouring and toying goe beyond their abilities; some are not maisters of their owne anger; others there
are

DISC. 3.

Of providence and foresight.

YEe must take order that yee be not surprised of any humane accident, whereof (if it be possible) yee haue not bene before-hand prudently foreseene, which thing yee shall easily performe, if in all the affaires yee shall take in hand, in the first place ye doe diligently fore-bethinke your selfe of such inconueniences and crosse encounters as may fall out in the same, according to the nature, quality, and ordinary issue of the affaires: and certainly such foresight doth maruailously mittigate, sweeten, and abate the sharpnes, and harshnes of all such sinister accidents and chances: the which canot bring you in so doing

ing any sensible, or notable alteration and change, by reason of their not comming vpon you as vnlooked for, But contrarily they doe not a little endamage such persons as suffer themselues to be surprised, neither do consider how that nature sending the into this world, hath allotted them rough, and vneasy seates. Such men doe not minde how that about their owne dores many times they haue with their eyes seene the louing wiues weeping and bewailing their deceased husbands, and the husbands with dewy eyes burying their beloued wiues, and deere children. They doe not ponder how that such persons as did yesterday walke, and talke with them, to day dead, lye buried in their graues. So apt are we to be deceiued, and so little foresight

fight haue we in our owne fortune, that what we see daily with our eyes happen vnto others, we neuer, or sildome consider that the like may befall our owne selues.

If we would take such notice of things as wee ought, wee should rather find occasion offered vs to maruaile how that disasters, and dangers, which doe follow vs at the heeles, haue delayed so long to ouertake vs, and hauing ouertaken vs, how it could bee possible that they should haue handled vs so harmlesly, and gently as they haue done. O how grossly we deceiue our selues, when as for feare that men take vs to be timerous and feareful, we thinke ill to forecast and foresee dangers, and will not a whit mistrust our owne iudgement! It behooueth the
man

man who is minded to make
saile, to know that hee is in the
possibility to haue a storme, and
wee must know that the chance
which hath hapned to one may
likewise befall vnto vs, and that
which hangeth ouer the heads
of all, may fall vpon any one of
vs all, without exemption or ex-
ception whatsoeuer. The man
who marketh well anothers mis-
fortune as a thing which may no
lesse befall vnto himselfe, then it
hath already done vnto his fel-
low, hath this aduantage, that
before any such mischance take
hold of him, he is already armed
against the fury and force of the
euill. Then were it too late for a
man to make head against a dan-
ger, when it is already come, &
bootlesse should it be for him to
say, I did not think, forsooth, that
such a mis-fortune should haue
befalne

befalne mee. And why so I pray you? is there any wealth in this world which hath not following after at her heeles pouerty and need? or is there any health that is not apt to be diminished by a lingring disease? or any honour or grace which is not impossibility to be turned into dishonor & disgrace? or what high rising is there which is not apt to haue a dolefull downe fall? or is there any estate from the pedlar euen to the Prince, exempt from alteration? and that which hath be-
falne to one may it not likewise befall vnto another? It were a matter both tedious, and contrary to our designe, to discourse of such as fortune (if so wee may speake) from high roomes hath brought low, and of mighty men in a moment made miserable. In such a variety and vicissitude

situde of matters, if ye doe not fore-bethink your selfe, how that all humane accidents may touch you, as wel as others, ye giue aduersities great power ouer you, the which by the prudēce of him that foreseeeth them are not a little abated, & made more milde. Our minds out of questiō, shold be in greater rest, if our actions were occupied about such things as be of a more certain & cōstant condition. For at least hauing once attained them, wee should content our selues therewith, and enioy the sweetnes and commodity therof, in tranquility & ease.

But seeing that in this world, all things are subiect to tottering and turning, and that there is nothing vnder the cope of heauen stable and firme: the remedy most fit vnto our infirmity is to foresee this instabilitie,

litie, and not to passionate, and
turmoyle our selues about those
things, the possession whereof is
no lesse toyle some, and trouble-
some then was the acquisition
& purchase therof. And therefore
wee must loue them as things
which may leaue vs, and withall,
we must haue so much foresight
that they neuer leaue vs the first.
When on a time it was told *A-*
naxagoras that his sonne was de-
ceased: I knew very well, quoth
he, that he was a man, and that
he was borne to dye once. In the
like manner must we bee prepa-
red for all aduentures. My friend
hath not assisted mee, well, I
knew that he was a man, and one
that might change. My wife was
very vertuous, and yet was she
but a woman. The man that thus
before hand bethinketh himselfe
of humaine accidents, shall ne-
uer

uer be taken at vnawares, neither shall he need to say, as customably the vnaduised are wont: I did not thinke of such a thing: vnto whom the chances of fortune do occasion much affliction and anguish, because they finde themselves disarmed of this wise foresight. The well-aduised Prince in time of peace maketh ready his preparatiues for the time of warre. *Ulysses* ouerpasse many dangers and difficulties, and yet none of them all did afflict him so soare, as one thing which did take him at vnawares, euen the death of a dogge which hee loued deerely. So that the common prouerbe wee see proueth true: *That a person surprised is halfe beaten.*

Disc.

DISC. 4.

*Of each mans Vocation and
Calling.*

IT cometh oftentimes to passe
that such as do not thinke di-
ligently of that which they doe,
are seene to fall into such a kind
of life as is painful to beare, and
yet more vneasy to be aband-
oned. The which is certainly a
great difficulty, and a case that
doth require much prudence,
and no lesse patience, with piety
to implore the aid and assistance
of God; considering that pa-
tience with humility in Gods
behalse, is the remedy which
most doth lighten and ease the
euill. Consider the poore pri-
soners, what paines they endure
in the beginning to beare the
burthen that is laid vpon their
legges

legges, but after that they are once accustomed thereunto, necessity teacheth them, and vse maketh all such hard vsage easie vnto them. There is no manner of life, howsoeuer hard & strict it be, which hath not some kinde of solace and refreshment, one or other to sweeten the same. And truly there is not any one thing, wherein Nature hath so much fauoured vs as in this; that she maketh vs to finde the remedy, and mittigation of our misfortunes in the sufferance of the same.

The case then so standing as it doth, that man is borne obnoxious, and subiect vnto all manner of miseries, we must cōsequently suppose that wee are all of vs the prisoners of Fortune, who holdeth vs, tyed, and fettered fast hand and foote; and that there

there is no difference, sauing that the fetters and chaines of some, are of gold, and of other some of yron. We are all of vs in one & the same prison, and those that hold others captiue are in the like condition and case themselves, in regard of others. If the desire of honour turmoileth thee, the desire of riches doth trouble another. If the basenesse, and obscurity of birth doth afflict the, to others Nobility and greatnesse doth bring a thousand discontented thoughts: Art thou subiect to the commandement and will of another, that other is subiect at least to his owne, hauing his braines and his breast beaten with ten thousand heart-burnings, and diseasments which thou doest not espy, in summe if yee marke all things well, our whole life is nothing but a ser-

C uitude

uitude wherein euery one ought
to take good heed how to de-
meane himselfe in his calling, &
how hee may content himselfe
therein, winking at that which
is euill in it, and applying him-
selfe vnto that which is good.
For there is no calling, howsoe-
uer painefull and toylefull it bee,
wherein the patient soule doth
not finde some contentment and
gaine, though that cunning and
skill bee more exquisite in time
of aduersity, then of prosperite.
For when as difficulties and
crosses doe present themselues,
then must we gather all the for-
ces of our wits together, and set
our whole vigour and vertue
against such imminent or present
euils, reposing our whole confi-
dence in God. *Jonas* had euer
leisure within the Whales belly
to make his supplication & pray-
er

er vnto God, and was presently heard. In this manner all accidents, howsoever grievous and vneasy they be, may be sweetned and lightned not a little.

To this purpose also it is good that each one set certaine bounds and limits to the hopes of his life, and that hee thinke with himselfe that howsoever humane things bee different and diuers for the outward semblance and shew: that neuertheless inwardly they resemble one another in their inconstancy and vanity.

Beare not enuy against such as are in higher place then your selfe, for oftentimes that which we account height, is as a steepe hill from whence a man with very little adoe is hurled downe headlong. And truely such as haue liued content, haue not

beene alwaies those that haue made the better choise, but rather those who prudently and discretely could cary themselves in that estate and calling which they once made choyce of, taking patiently the euill that fell out therein, and endeauouring to redresse such accidents as did crosse their desires, and for this cause *Plato* did compare the life of man to the play at dice, wher at whosouer doth play, ought alwaies to strue to haue a faire throwe, and yet should content himselfe with any cast that cometh. For seeing that good or euill luck is not in our power, at least wise wee must labour to take cheerefully our chance, & withall to thanke God, for that the worst that could, is not fallen forth. Men of weake wit, hauing fortune at will, are so transported
with

with ioy that scarcely they know what they doe, they are so insolent, that no man can keepe them company, they can abide nobody and nobody can abide them. Whereas in the time of aduersity they are so amased and so melācholious, that they are almost ouerwhelmed with sorrow and heauinesse of mind, yee shall see them like vnto the sicke of a languishing, and anguishing disease, which can neither abide heat nor cold.

The Philosopher *Theodorus* was wont to say, that he gaue his Schollers instructions & lessons, with the right hand, but that they receiued them, with the left, and so doth it fare oftentimes not with a few, who with the left hand take hold of the lucke which fortune (I meane Gods prouidence) reacheth the

with the right. It were much better in my iudgement wisely to imitate the wise diligence of the Bees, the which of Thyme which is but a dry and harsh hearbe, do make the sweete and pleasant honey. So should we out of this harsh and combersome life extract and draw whatsoeuer therein is good, and in the meane time chase away what is euill therein, or case and couer it closely, and who knoweth not but that such as are exercised in the actions of vertue can draw, by a certaine secrete and supernaturall kind of alchimie, good out of euill? *Diogenes* was banished, but hee made good vse of his banishment, in that he did in the meane time betake himselfe vnto the study of wisdome. And this shall not be so difficult and hard to do, as it seemeth to be, if by frequent

frequent exercise ye do endeauor to acquire, the habitude & settled custome of liuing content. Can ye not abide in the houses of Princes and great men? content you then with your owne. Do ye find your selfe vncapable of gouernment in the Cōmon-wealth? play then the good Citizens part & be cōtent to obey. Thus doing ye shall make vnto your selues facile, and easy, that which most men deeme to bee difficult and hard in the course of our life.

Moreouer it shall much auaile you in your discontentmēts to represent vnto your selfe the great and famous personages of the time past: how and with what wisdom, and courage they haue remedied and borne the crosses and calamities which befell them in this life, Doth it displease you that you are desti-

tute of children? Consider how many Kings, Princes, and Potentates, haue dyed without issue. If pouerty doth vex you, weigh in your owne minde, how many excellent men haue bene likewise poore, who neuerthelesse haue liued patiently without complaining. On a day it was told the Philosopher *Stilphon*, that his daughter had done amisse: the fault (quoth he) is not in me, but in her fortune and mine. If the churlish and froward conditions of your owne grieue you, set before your eyes so many wise, honourable and illustrious men, as haue quietly comported with the importunities of theirs. *Socrates* had the most froward wife in the world, and hee said that, by enduring of her at home, hee did learne to bee patient abroad. Looke vpon holy *Dauid*

and a man after Gods owne heart, who yet was troubled and angred by his owne children.

The world is full of such examples, and if wee did not loue our selues so much as we doe, it is certaine that in the greatest crosses, & encóbrements of this life, wee should finde comfort enough. For there is not any prison, how darke or straight soeuer it bee, which will not giue place vnto a song, to refresh somewhat the poore prisoners perplexed minde. Finally, I say, that if yee serue God and feare him, charity shall be able, of it self, to procure peace & tranquillity vnto your spirit: that which the whole world cannot performe, although in word euery one should offer you to doe the same.

DISC. 5.

*How a man must order and rule his
life.*

IT is expedient, in my conceit,
that a man hold and keepe a
certaine staied and setled maner
of liuing, and that he varie not
not with euery winde. Ye shall
see many a one much subiect to
this vice of changing their man-
ner of liuing from day to day;
so that they cannot ground or
settle themselues vpon any thing
whatsoeuer. Wherein they doe
resemble such folks as haue euer
beene accustomed to bee at sea;
who as soone as they beginne to
faile, runne out of one vessell in-
to another, leauing the bigger
to put themselues into a lesser,
and by & by leauing the lesser to
returne to the bigger againe.

And

And thus they continue in changing, vntill at what time they know cleerely that nothing can fit them, because that whithersoever they goe, their queasie stomackes doth keep them company, and consequently, their vomiting disease.

Likewise those that bring their passions with them vnto their affaires, do seeke incessantly after a new manner of liuing, and neuer accomplish what they haue once begun. All things go against their stomacke, all things displease them, whether to be employed, or to be idle, to serue or to command, to be married, or to be single, to haue children, or to haue none at all: finally, nothing doth fit their fancy, nothing doth satisfie their desire, saue onely that thing they haue not: and such folke me thinkes
must

must needs liue miserably, and restlesly, as prisoners fettered in perpetuall paine.

There is likewise another manner of men not much vnlike vnto the former, that cannot keepe themselues quiet, nor bee at any stay, in any time, or in any place. They cease not to go and come alwayes intermedling with affaires, without being thereunto called, and busying and bestirring theselues about that which no wise concerneth them. These men when they go out a doores, if yee but aske them whither they goe, they will answer you thus; *I know not, I go to do as the rest doe.* They runne along the streetes, they hant the publick places, and then they returne home full of vexation and wearinesse, without any designe: for there is nothing that doth so
much

much irke & weary mens minds, as to labour in vaine. They are like vnto the little Ants, which do graspe vpwards vpon trees, & after they haue mounted vp to the top, haue but the paine to creepe downe againe, the same way they went vp, without bringing down with them any good at all. Many do liue in this manner, whose life is nothing els but a boyling leasure full of tumults and toyles, yee shall see them posting on with such vehemency and speede, as if they would carry away with them all that they finde before them in their way. The publicke places, the Churches, and Markets, are ordinarily full of such folkes.

These bee they which forge, and frame newes at pleasure: they will bee the weighers of mens worthes, and the giuers of garlands.

garlands. They will talke la-
uifhly of other mens liues, and
discourse of other mens offices,
keeping a babling coyle. But
the actions of a wel-aduifed man
tēd alwaies to some certain end;
neither doth he burthen himfelfe
with more businesfes then hee
can conueniently put in executi-
on. And truely the man that
vndertaketh much, must needes,
in my minde, giue Fortune
much power ouer him.

DISC. 6.

Of the diuerfitie of Actions:

MEn, me thinketh, ought to
take paines in inabling
themfelues to comport with the
time, and matters, according as
they fall forth: and not to tye
themfelues fo much to one man-
ner of liuing, but that in case of
necessity

necessity they may well leaue it. For euen as a man that is whole & sound, should not subiect himselfe to the keeping of one certaine rule in his dyet, but ought rather to accustome himselfe to eate somtimes more, and sometimes lesse, at one time of one meate, & at another time of another meate; to drinke now of wine, and then of water, to stay sometimes in the sunne, & sometimes in the shade, sometimes to labour, and some imes to rest: so must a man frame and fashion himselfe to all manner of accidents, for in so doing, any new accident whatsoeuer, that can befall you (for there falleth out an infinity of chances in the course of our life) shall not trouble, nor disquiet you: yea though yee bee driuen to betake your selfe to some other manner

maner of liuing, yet shall ye do it without much adoe (prouiding alwayes that temerity and rashnesse bee away) by reason that yee shall bee so well inured thereunto before hand, that it will bee easie for you to giue place vnto the time that offereth it selfe. And truly the impotency, and weaknesse is all one, not to be able to change in time of need, and not to be able to continue constant in a good course.

Moreouer, wee must mingle and temper our matters in such sort that they may be fitted proportionably one to another. As for example. At one time to bee solitary, at another time to be in company, the one for our friends sake, the other for our selues: for we must not alwaies remaine in our graue moode, for that should make vs to be abhorred:
neither

neither must we shew our selues continually iocund and glad, for that should make vs to be despised. But wee must carry our selues discretely, obseruing comelineffe and conueniency of time and place, as the life of man doth require. For it is a needfull thing for a man at one time or other to recreate himselfe, by giuing intermission to his more serious affaires.

We reade of *Socrates*, a most graue Phylosopher, that he made no difficultie to play and refresh himselfe with the litle boies: and of *Cato*, a very austere man, that somtimes he did feast his friends, thereby to refresh himselfe with the pleasure of their company, and to recreate his minde, wearied with the weighty affaires of the Common-wealth. Also of *Scipio Africanus*, that sometimes he

he would delight himselfe with daunfing.

And this we haue said to shew that the minde of man requireth some release. Neither hath that man his due liberty, who hath not the meanes sometimes to be at leasure. The fruitfullest grounds, if they get not leaue to rest a while, become barren in a short time. Continuall labour maketh the minde of man to become slacke and weake: euen as lasinesse & luxurie doth make it heauy, feeble, and faint. Our recreation ought to bee as our sleepe, which restoreth our strength, and giueth vs breath to returne more gayly, and ioyfully to our worke. For if we should sleepe continually, it should bee a death and not a sleepe.

Those which of old did establish lawes, haue ordained there should

should bee also certaine feast-
 dayes in the yeare, to the end
 men might in a manner bee con-
 strained to surcease from the a-
 ctions of their ordinary callings,
 and to take their pastimes after
 their toyles: and of old we finde
 that many excellent men were
 wont to allot some parcell of
 time to their recreation. *Asini-*
us Pollio a great Orator was
 neuer so much busied in affaires,
 but hee reserued for his pleasure
 and pastime the two last houres
 of the day; during the which
 space, hee would not so much as
 reade the letters which hee re-
 ceiued from his friends, fearing
 lest they should minister vnto
 him some new care and cogita-
 tion. Others were wont to la-
 bour vntill noone, and the rem-
 nant of the day they did spend a-
 bout meaner matters. The lights
 which

which they distribute to seruants at Court, doe likewise limit and bound the times appointed both for labour and rest.

There was a decree of the Senate of *Rome*, which did beare a prohibition that no new thing should be propounded or mentioned in the last two houres of the day. Furthermore, when a man is wearie of his worke, hee doth finde himselfe maruailously refreshed and restored when as hee goeth out into an open and spacious place, and it seemeth that the free aire doth repaire and renew the strength and vigour of his dispearsed and spent spirits. For conclusion, ye ought to loue diuersity and change according to the time, and take heed least yee nourish, and cherish your minde too delicately and daintely.

For

For it hauing of the owne nature great strength, prouiding that it be wakened and rouzed vp, it were not reasonable ye should suffer it through voluptuous and delitious liuing to waxe feeble and faint. And no sooner do ye come to that point to be impatient and delicate, but as soone all things begin to crosse your good liking. To eate it goeth against your stomacke, to be hungrie it hurteth you, to sleepe it slayeth you, to be awake it vexeth you: and as a sicke or queasie person, ye go on in a restlessse maze, alwayes searching and seeking after some new thing: such delicacie and tenderneffe hath bene the cause that diuerse haue had much ado to comport with the very things which are necessary in this life, as to lie, to sleepe, to wake, to
giii
rise

rise, to dine, to sup, to talke, to walke, to cloath & vncloath themselves: so that some haue thought it a death to be alwaies wearied in beginning a new againe & so often the same things. Such folke come to such extremities that hardly can they manage, or maintaine the manly courage of their minde; neither can they frame themselves to all things, to know many things, to taste of many things, and alwaies in euery thing to carry a good stomacke. For in this case there is the like reason and condition of the body and of the mind. Hence it is that ye shall espie some men so tenderly disposed, that a small noise of their neighbour will annoy them, and the sound of a little bell will trouble their braine. For as vnto a crasie and ill-complexioned body, so vnto a drooping

ping and languishing minde it doth semblably befall, that what thing soeuer toucheth it, doth pricke it and sting it full sore.

DISC. 7.

Of the choice of friends.

SEeing that the life of man necessarily hath need of friendship and fellowship (for it were a matter both harsh and hard for a man to haue alwayes his mind bended about businesse; and it should be yet more wearisome if he had not one with whom he might take some release) I finde that we proue commonly too negligent and carelesse in making our choice. We ought in my iudgement to chuse such folkes for our friends as be of a mild and meeke conuersation, and who because of their calme
and

and quiet disposition do deserue to be loued. Neither is there any thing that so much doth content, & delight the mind of man, as doth a faithfull and trustie friendship. For it is a great contentment to find a person so disposed, vnto whom ye may safely impart your most secret affaires : whose counsell may aduise you, whose cheerfulness may qualifie all your cares, and whose presence may appease all your paines, and expell your pensiuenesse of mind: and therefore ye must endeauor to chuse such friends as are free from couetousnesse, and all notorious vice. For vice like the fire taketh hold of that which is neereſt vnto it. So that we must doe as men are wont in the time of plague and pestilence : which is to separate and seuer the sicke from

from the whole: it being a contagion and an occasion of sickness to let them liue together. Neuerthelesse I do not like that we should be in our choice too scrupulous, but seeing we cannot find folkes altogether perfect, wee must hold those for good which be lesse euill.

But in the election of friends, ye ought chiefly to auoid such as be extremely sullen or sad, who weepe and waile at all things: and dispaire of all things, although otherwise they be such as do loue you, and would proue faithfull inough vnto you. For it is a thing that must needs trouble vs much to haue such a man for our friend as is alwayes sad, sighing and sobbing at euery occasion. For seeing that friendship, and fellowship is ordained to driue away discontent, sorrow

D

and

and grieve, it were neither reasonable nor convenient to chuse such a one for your comforter and friend, as in stead of delighting you, and of lightning your grieve, should by his sullenesse and sadnesse increase your sorrow, and euery day occasion vnto you some new vaine apprehension and feare.

DISC. 8.

Of dissembling or disguising of humors.

IT is a great paine and a restless molestation of mind, for men to labour to appeare different in shewe from that which they are in substance. And a marueilous trouble and torment it is for them to take alwayes heed vnto themselues for the feare they haue to be discovered. Look how often men looke on
them,

them, as often doe they thinke that they are espied: so that in the end it falleth out that, nill they will they, they do bewray what humour and inclination doth beare rule in their breast. The excesssiue care they haue to hide their naturall humor, putteth them to an vnexplicable paine: and againe to be discovered it putteth them to almost an intollerable shame. So that in this couered and masked kind of cariage there is not that pleasure and ease, which is to be felt in the other plaine and simple kind of conuersation that nature doth leade each man vnto. And though there be some little danger accompanying this plainnesse that a man may be the lesse esteemed of by the occasion of this his inclination when it is discovered: notwithstanding in mine

opinion it were better for him to be a little lesse accounted of, and to liue openly, then to haue such a paine to disguise himselfe, and to carry himselfe thus dissemblingly. And yet in both the two there is to be kept a reasonable mediocrity and meane: for there is a great difference betweene a franke and free fashion of behauiour, and a negligent, or carelesse kind of cariage.

To vnderstand this point somewhat the better, we haue to cōsider how that nature hath indued man with two diuerse qualities and properties: the one generall and common to vs all, in making vs reasonable and capable of discourse, wherein we surpasse the bruit beasts: the other particular to each one of vs, as to be enclined to grauitie, to policie, to melancholy, or to some such humor

mor. In this euery one should follow his naturall inclination, prouiding that it be not absurde, vnseemely, or vitious. As if a man bee subiect to too much laughter, it behoueth him to endeauor to amend this imperfection. But in such qualities, as are not blameable, it is good not to vse counterfeiting, cloaking, or dissembling. For it is a thing very vneasie for that man alwaies to play the graue, who is not naturally enclined to grauity, as to change his countenance, to enlarge or raise swellingly his voyce, to fashion and frame his eyes and lookes to austeritie, maiestie, and greatnesse: The which gestures if a man chance to forget through negligence and ouersight, by and by he is discried.

In my conceit it were much
D 3 better

better for such a man to follow his in-bred cheerfull inclination and gay humour in conuersing with others.

Notwithstanding, if it be a mans fortune to be preferred to a place of dignitie and honour, such as doth require a graue, or seuerer countenance and cariage, then in this case it behoueth him to constraîne and commaund a little his iouiall inclination. But this must be done with much discretion and moderation, and by degrees, and in such sort that this change offend no man. And this kind of dissembling, or disguising of humours cannot be blamed; seeing the quality of his charge doth require it, for the seemely bearing whereof, he must be content to take the paines to put aside, or rather to smother a little of his facile and easie

ease disposition.

But there are some which being indeed light-headed and ridiculous, will notwithstanding that men take them for graue, stayed and magnanimous: and there are others againe, who without cause labour to counterfeit and couer, or rather smother their good inclination; for being borne of a mild and meeke disposition, they endeavor to daube themselves ouer with the vntempered mortar of inhumanitie, roughnesse and austeritie. And others there are who being very cowards, will yet make shew as if they were the most valorous in the world, and by no meanes can they be brought to know themselves.

But yet this their coloured & constrained courage they cannot carry farre off without dis-

D 4 couery;

couery; The common saying al-
wayes prouing true, *That no vi-
olent or constrained thing hath any
long continuance.*

Dis. 9.
Of Vanitie.

IT is a thing very difficult, yea,
I dare say impossible, that a
vaine and ambitious man can
euer attaine to taste of this sweet
and most desirable tranquility
of minde, which the wise haue
so diligently sought for, by sea
and by land, on foote, and on
horse, sparing no paines : for
the man that hath his mind and
heart eaten with the gnawing
worm of ambitioⁿ cannot attain
to that which he desireth, to wit,
that place, credit, and account,
which he doth craue. And as of
himselſe hee promiseth alwaies
more

more then he can performe ; so likewise in his habites , attire , and all his other things , he doth vsually goe beyond his measure . So that he is found to bee in the selfe same paine , wherein are lodged all those which striue against the streame , or which creepe and graspe vpwards against a steepe brae , because in setting forwards they make too much haste , therefore it commeth to passe , that they doe lye the further behinde . Contrariwise , the true meanes to attaine vnto ease is , for a man to make a smaller semblance & shew then indeede his power and ability doth beare , and to set aside all pompous superfluity and vanity , as well in his attire , as in his traine : and to hold alwayes for his measure and rule that which is necessary , not that which hath

no other ground but a vaine opinion, or a friuolous conceite: yea in our very eating and appa-
relling, we must take heed there
appeare nothing so singular, or
odde that men may in an extra-
ordinary manner take notice
thereof. It is likewise very ex-
pedient and profitable, that we
refraine our hopes, and that wee
extend not our designs further
then wee may well attaine vnto.
As for riches, indeuour to come
by them rather of your selfe,
then of fortune: and euery way
it is a principall point for a man
to bee moderate as well in his
actions as in his intentions. For
whē any tēpest, or storme of for-
tune shall fall out, it shall haue the
lesser power to preuaile vpo him,
and to giue him the ouerthrow
if it finde him with his sailes ga-
thered in, rather thē hoysed vp to
the

which sustaine such a ranke and dignity, that they cannot conveniently debase themselves, except they either fall from their place, or at least, not cary themselves in the same as they ought. And such men must imploy their prudence and wisdom in tempering their grauity, so that men may bee brought to impute it to their charge and calling, & not to the naturall disposition of their minde, and therefore it is good that they excuse themselves towards their friends, and such folkes as bee of a meaner ranke, whom they haue knowne familiarly before, that they haue not the leasure to entertaine them, & to make much of them, by bearing the company, as otherwise they would very willingly doe: Yet so, that they vse in the meane time, all the facilitie and
affability

affability their condition & calling can suffer them to vse; not bewraying or shewing any stormy, or angry moode, by their visage or words, if a man chance to come to them at an vnset houre, or yet speake to the somewhat more importunately, or vndiscreetly then reason would require. For it is a like vice for a man not to know how to carry himselfe in his prosperity, and not to bee able to comport with aduersitie: we ought therefore to obserue an equalitie in our whole life, and to shewe alwaies (if it be possible) In all the changes and chances thereof one and the same countenance, full of courtesie, mildnesse, and gentle in behauour. *Alexander* the great did farre outrunne his father *Phillip* King of *Macedon*, by his high and excellent
feats

feates of warre : but his father did farre surmount him in humanity and gentlenesse of mind. The Father was alwaies vertuous and welbeloued, but the sonne was oftentimes vitious & hated : In such sort that there counsell is questionlesse wholesome and sound, which tell vs that the higher and loftier men are, the humbler and lowlier ought they to be.

Scipio Africanus was wont to say, that euen as men are accustomed to put wilde and vntamed horses into the hands of Equriers and Riders, that beeing daunted and tamed they may serue them in their turnes. So likewise is it needfull to tame proud and insolent persons, that haue growne wild through the abundance of fortunes fauour, and to bring them againe within the

the round and compasse of reason, by setting before their eye the wretchednesse and weakenes of humane matters, and the mutability and instability of fortune. And for this end we ought in our greatest prosperity to vse the aduise and counsell of our friends, yea, then we should giue them more authority and power ouer vs then at any other time to the end they may be the more bold towards vs in telling vs the truth. We must also stoppe our eares to flatterers, which may very easily beguile vs: For at all times men do deeme & esteeme themselves, to be such, as ought to bee praised and raised to the skies, but most of all in time of prosperity: In the which it is a thing very rare and difficult to find a man who doth not incline to attribute vnto himselfe the
cause

cause of his owne good happe. Neither is there any other season in the which men more easily forget God, then that when as they enioy health and wealth, dgnity and felicity according to their wish. In manner that mishap whensoever it doth happen them, doth serue them for a medicine, because it bringeth them home againe vnto the knowledge of themselues.

This opinion of selfe-conceit for a man to thinke too much of himselfe, and to giue credite lightly vnto the fawning lyes of flatterers, maketh men to stumble, yea to fall into many grosse faultes, yea giueth occasion of mocking and scoffing them bitterly, and out of all peradventure it is a great oversight, yea a fond folly for a man to relye more vpon anothers iudgement

iudgement concerning himselfe,
then vpon his owne.

This *Phillip* (of whom wee
spake before) seeing himselfe ve-
ry mighty and victorious, and
considering with himselfe, as a
wise and moderate man ought
to doe, how that humane things
do not alwaies abide in the same
stay, appointed that one of his
pages should haue no other
thing else to do euery day, but
only each morning to salute him
with these words. *Phillip, re-
member that thou art a mortall
man.* But how much more may
the wise and wel-disposed Chri-
stian say euery day to himselfe;
*Remember that thou art earth, and
to earth thou must retorne.*

DISC.

DISC. II.

*Of the comparing of our fortune
with that of others.*

IT is much availeable for the attaining of this tranquillity of minde, that a man setting aside all passions, consider with himselfe what meanes and commodities he doth enioy, and in the next place that he set before his eyes such men as haue not so much : not doing as many are wont, who haue their eyes onely vpon such as surpasse them, as admiring them, and reputed them onely happy and blessed. The prisoners hold them happy that are set at large; and againe, those esteeme such blessed as are altogether free. The free thinke the rich onely fortunate, and the rich againe those that command,

mand. They that command account Kings of all other most blessed, and Kings those of their degree that excell them in ability and power, hence it is that men finding themselves vnable to equall such as surpasse them, they doe remaine discontented and no wise satisfied with their fortune, wherein they both bewray their ingratitude towards God, and beget a torment to themselves. A wise man will not bee malcontent, though many surmount him in meanes, but rather representing to himself the great numbers of afflicted and miserable men the world doth affoord, hee will reioyce & be glad of his condition & case. If ye see then a man well mounted and furnished with faire horses, richly arrayed, doe but cast downe a little your eyes and consider

consider how many there are that go a foote, which, leading a poore life, esteeme that of yours to be happy, for it is not reasonable that the good fortune of one, or of a few, should haue greater force to make you discontent, then should the bad fortune of many haue to moue you to be content. How many poore folkes see ye dayly, that liue of their labours, & are laden with children, and pinched with povertie, and which is worst of all, haue no hope at all to escape out of their misery? How many is there to whom your life, which ye so much deplore, would bring much consolation and ease?

Wee are come vnto a time so miserable, that one mans life dependeth more of anothers then of it selfe: and the good of our neighbour doth occasion vs
greater

greater greife then is the glad-
nesse we reape of our owne. But
if it were possible for men to
see vnfolded the fortune of such
as they esteeme happy, they
should feele and find in it often-
times more anxiety and paine,
then they do in their owne. Who
is hee that doth not account the
condition of Kings of all other
to be moſt happy? And yet harkē
what a great King ſaith of him-
ſelfe in *Homer*: *Great Iupiter*
hath impriſoned mee, with great
perplexities and cares. O how
happy then are thoſe that liue
in their little corners out of theſe
dangers and feares! And if it
bee ſo that ten thouſand folkes
would be content with the eſtate
wherein God hath eſtabliſhed
you, what reaſon haue you to
complaine, for that yee haue not
the eſtate and fortune of one
whom

whom yee enuy? Yee haue no
cause at all to slay your selfe with
sorrow and care, for to attaine
vnto another mans ranke, seeing
there is nothing, that so much
troubleth and tormenteth a man
as this affection & immoderate
desire of mounting from one
degree of dignity to another.
For such folkes ordinarily doe
follow without consideration
any hope whatsoeuer that offe-
reth it selfe; the which if it faile
to succede according to their
wish, they presently begin to ac-
cuse fortune, and to accurse their
hap; whereas they ought rather
to blame themselues for their
rashnesse and lightnesse, and
their want of foresight, Neither
do they consider what a folly it
is for them, to impute vnto ano-
ther the blame of their owne
weake vnderstanding, and the

E fault

fault they haue fallen into by following that which was either vncertaine, or impossible for the to attaine vnto. They are like vnto those, in my conceit, which fret and fume for that they cannot flye, or shoote an arrow with a bow as big as a plow beame.

The cause of this euill is the excessiue affection men beare vnto themselves: whence it commeth to passe, that in all things they will needs striue to be the first. It is nothing in their eye to haue wealth, except they haue much more then other rich men haue.

Behold how this vice reigneth, or rather rangeth in all estates. *Dionysius* the first was not content to be King of *Sicile*, neither esteemed he his dignity accomplished inough, because *Philoxenus* did surpasse him in poësie,
and

and *Plato* in philosophy. Whereupon he fell into such a fury, that hee condemned *Philoxenus* to the quarries, there to wring verses out of the hard rockes, and banished *Plato* out of his countrie.

And out of this immoderate loue it doth also proceede, that men will speake of all things, thereby to shew that they know all things: whereby they make themselves oftentimes to be mocked at, as it once happened to *Megabyfes* the Persian, a man otherwise of great reputation, and valour, who hauing vpon a time entred into the lodging where the famous painter *Apelles* did plye and practise his art, began to discourse touching the same, and would needes giue him to vnderstand, that hee vnderstood the nature and secrets

thereof. To whom *Apelles*, as being a man wise, and well conditioned, thus answered: Truly, sir *Megabyfes*, before I heard you speake, I held you for a discrete man, for your silence did grace your braue apparell, but since yee haue medled to talke of my trade, trust me, there is not euen vnill the smallest boy here that doth bray the okre, but will mocke you for your labour.

Hanniball, that great Captaine of *Carthage*, after that the *Romaines* had chased him out of *Italy* & *Affricke*, fled towards the king of *Bithynia*, where, on a day, hee was inuited to goe into the Schooles, to heare a great Philosopher discoursing of the stratagemes, trickes, and subtilties of warre: his auditors wondring at his eloquence and science of the military Art, asked of *Hanniball*

niball what he thought of him ;
who laughingly answered them:
That hee had knowne many old
fooles , but that hee had neuer
seen, nor heard any man vttering
so many fond and foolish words
as that man did , whom they all
so much admired. And not with-
out cause did he answer them in
this wise : considering how that
this man did take vpon him to
discourse largely and lauishly of
a matter, which very hardly can
be taught or learned in the shade
of a Schoole, and that in the pre-
sence, and audience of the grea-
test Captaine, and most experi-
mented warriour that was then
in the whole world. Which may
teach euerie man to containe
himselſe within the compasse of
his calling, without meddling or
troubling himselſe with that of
another mans. The which thing

the Poets also haue giuen vs to vnderstand, when as they faine that their gods do content themselves each one with his owne calling and charge. *Mars* medleth with warre, *Minerua* with arts, *Mercurius* with eloquence, *Cupido* with loue, *Neptunus* with the Sea, *Pluto* with hell, *Iupiter* with the heauens, and so of the rest, each one keeping himselfe within the bounds and lists of his vocation. And if it had chanced that any of them should haue encroched vpon the office and function of another, hee should not haue missed to bee scoffed and chastised for his presumption.

Hence wee may gather, that all things doe not besit, nor become all men, and that each one ought to consider what calling he findeth himselfe most apt and sufficient

sufficient for, and that hee content him therewith, and containe himselfe therein. They that follow the profession of letters and learning, haue neede of leasure and ease. Hee that will follow the Court, and laboureth to haue the countenance and acquaintance of great men, and to finde accessse vnto Princes, must needs vndergo much pains. So that these conditions, and the like, are not fitting for all: and it stādeth each one vpon to know whereunto he is most apt. The Horſe is fit for riding & rūning: the Oxe for opening & laboring the ground. The man that would be ſory for that he cannot beare a lyon in his boſome, as he could a little dogge, were he not more then madde?

There are ſome, who without leauing any part of their ease,

and of their vice, would bee as wise as the Phylosophers that haue both day and night studied and trauelled so much. The good wrestlers of old contenting themselves with their prize, suffered the other Champions to winne likewise theirs at running. Contrariwise such as despising and disdaining their owne good, do fightingly seeke after another mans, do they not liue in displeasure and paine?

They say, that in times past, there was a notable kinde of men in *Beotia*, which did complaine of their gods because that their figge trees did not beare grapes, and that their vines did not bring forth figges. Wee must imagine that God hath fashioned & framed diuersly men for diuers affairs, & that each one ought to content himselfe with that

that ability or place which God hath imparted vnto him, without passing beyond his owne, to pursue, and follow after that which is anothers. For this kind of people make none account at all of that which they haue, but onely of that which they would haue: they go alwaies looking a farre off, and little thinke of the place wherein they are.

There was of old, in a certaine Temple, an image pourtraied, which did represent the manner of men, that alwayes wait on the time to come, and neglect the good oportunitie of the time present. The picture was of a Rope-maker who did still work, but suffered an Asse that stood behinde him to eate vp his worke. And thus do the ingrate people in Gods behalfe, who making no reckoning of the

goods they enioy, suffer them to be buried in obliuion, and are alwaies couetous of things to come. In the harmony of the world, the differences, or distances are to bee obserued: so likewise in humane things, all are not of one sort. And as in musick there are tunes and sounds, some graue, some sharpe, and some meane, of the mingling whereof the skilfull Musitian maketh a sweete melodie: so doth the prudent man make an harmony of the good & euill that occurre in this life, not taking the good or the euill alone, but consorting and tempering the one with the other, as things which in this world can neuer bee fully seuered. That faire prouerbe vttered by *Eurypides*, but vsed of all, proving true: *That sorrow and mans life are sisters of one wombe.*

DISC.

DISC. 12.

Of Aduersity.

ADuersity is of it owne nature grieuous and heavy vnto our hearts, as sicknesse, the losse of children, or of friends, with such like other dismall accidents. But yet in part wee follow the popular opinion in the apprehension thereof, and this we doe principally in our owne wants, and in the necessities of ours, as also in the matter of affronts, circumuentions and scoffes, and when as we imagine that the honour is not deferred vs which we do deserue.

And against these crosses of the second kind, mee thinketh it were good for vs to apply vnto our selues the saying of the Poet *Menander*, *That which*
hath

*bath befallen you, is not indeed
griuous, but onely it seemeth
to you so, and that it is so, it
may appeare in that ye haue your
minde and body as much at cō-
mandement as yee had before
the crosse did befall you. And
against the crosses of the first
kind yee ought to consider how
that ye endure nothing contrary
to the lawe and course of hu-
mane things, in regard that all
these accidents are annexed vn-
to mans being, and that from his
birth they are allotted to him
for ordinary: and the truth is
that nature hath not framed vs
so feeble, to beare out aduersity,
as we make our selues to be. Let
vs rather alwaies thinke, that it
is but our inferiour part which is
subiect vnto fortune, & that we
haue the principall in our owne
power: and that that which ly-
eth*

eth in vs, as concerning vertue,
cannot bee ouercome by any
other thing else, without our cō-
sentment: also we know that we
haue not need of any great for-
ces for the doing hereof; wee
hauing none to fight against but
our owne selues, and seeing that
the better part of the victory
consisteth in maistering of our
owne will: whereunto adde this,
that God will alwaies fauour
the man who through the ayde
of rectified reason disposeth him-
selfe to be the stronger. Fortune
(if so it be lawfull for a Christiā to
speak) may wel make thee poore,
abase thee, & afflict thee, but she
is not able to make thee vitious,
lasie, or ill-conditioned, neither
can she bereaue thee of the cou-
rage & vigor of minde, wherein
doth lye greater strength to go-
uerne thy soule, then there is in
the

the Art of Nauigation to direct a ship. For the Marriner, let him be neuer so skilfull and wise in his Art, cannot with all his skill assuage the surging tempest of the Sea, nor yet take away fearefull apprehensions from another mans fantasie. Whereas vertue and wisedome in a well ordered minde doth assure and settle the body, for it preserueth it from diseases through temperance, & pulleth it backe from wicked and vitious dispositions by continuance, and whereas any thing, wherein there is danger, shal present it selfe vnto our minde (as if it were in a dangerous shoare) it is good that wee leaue it and passe further: or else if the euill be vnauoydable, let him comfort himselfe, and thinke with himselfe that the hauen is not very farre off: and that his soule
goeth

goeth out of the body, as out of a crafy or broken barke, holding death for a sweete and assured harbour, chiefly considering that in regard of the nature of the soule, her out-going from this life, is her in-going to a better. The which consideration ought to adde much vnto the courage of Christians, Yea, and make them not to feare that which bringeth afrightmēt vnto others, And truely if wee had skill and courage enough, to ward the blowes of froward fortune, to looke her in the face, and to meete her in the way with a stoute stomack, prepared to sustaine all her assaults, nothing in the world could dismay vs, or yet put vs to paine. And this thing should certainly come to passe, if we could once bee accustomed neuer to promise
to

to our selues any great or assured hopes, or yet any certaine and settled estate, during this miserable life, and if wee would take heed diligently, cōsidering whether those things we do account as euill, be so euill as we deeme them to be, or if happely they be not so euill but rather lesse then wee imagine. Finally this thing should come to passe if we would behold a farre off, and wisely foresee frowning fortune, for in so doing we might assure our selues, that at her comming she should not afright vs, but the neerer shee came to vs, the bolder wee might bee to looke her in the face, and to esteeme her not to be so lusty and strong as her picture would import, and if no man bee able to boast during this life, so farre as to say, I am exempted from this bitter
potion.

portion, at least may he say thus, though I must swallow it down, yet shall I not be agast, weepe and waile I will not, neither dispaire as many men do. I will not bring my selfe into so deplorable a plight as diuers do, amidst their disasters. Though pouerty pinch me more thē many others, for all that: wil I not beguile my neighbour, nor yet take that to my selfe, which to another doth belong: I will not lie, much lesse will I forswear my selfe. Breefly there shall nothing vnto me seeme so intollerable, as that for to shunne it, I would choose to become vitious. If by honest meanes I cannot auoide indigence and need, at least necessity shall make this necessity of mine easy to bee borne. Besides that the common law of humane things, doth not allow vs to esteeme

esteeme that thing heauy and vnbeareable, which so many daily doe carry and beare on their backs: for choose what manner of afflictions yee will, yee shall finde more men burthened therewith, then exempted there-from.

Wee must likewise comfort our selues with this consideration, that where there is no sinne, there can be no true euill at all: and that the vertuous man is more calme and quiet in his deepest aduersity, then is the vitious man in his highest prosperity, & such were the crosses of the righteous men of old, which by the help of the diuine grace, were so accompanied with fortitude, patience, and humility, that how sharpe and rough soeuer they were, yet they brought them not so much vexation and anguish as their
their

their conscience did them consolation and ease, and euen as those that are sicke of a feuer, feeble sooner and in more painefull manner, the heate and coldnesse of their fit, then doe the whole and sound the sharpest cold of Winter, or the scorching heate of Summer: so likewise doth it fare, with those that are troubled with the feuer of their vitious affections, the which do burne and blister extremely and continually their conscience: for they are much more vexed with the corrupt and vitious qualities they do beget and beare in their bosomes, then are vertuous men with all their aduersities. For these hauing the inward and better part sound and without wound, cannot bee hurt by outward accidents, whereunto they oppose a liuely and lusty courage together

together with the force of an honest and inuiolable mind, which is a stronger force(truely) then any whatsoeuer else. Think not that riches, howsoeuer abundant they be, cannot affoord so great contentment to the owner thereof, as vertue doth vnto the vertuous man, the which is sufficient to make him content: For vertue in whomsoeuer it be, is alwaies the reward and recompense of her selfe. And euen as the most precious plants, & sweet-smelling trees, though they be cut in peeces and dried, keepe alwaies their sweete and pleasing sent, whenas the vnfauioury and barren doe not please the sense, euen then when they are whole and full of blossomes and floures: euen so the vertuous man in the very midst of his aduersity reapeth more pleasure and

and contentment of his vertue,
and honesty, then the vitious
can do of his wealth and super-
fluity, being beaten and scour-
ged with a cursed conscience.
In one word, in what time, place,
or condition soeuer ye finde the
vertuous man, ye shall finde him
alwaies content.

It is reported that *Diogenes* the
Philosopher, seeing, on a time,
a certaine man dressing and dec-
king himselfe for a Festiuall day,
said vnto him thus: *Why doest
thou take such paines to trimme thy
selfe to day, considering that euery
day is a festiuall day to the vertuous
man?* And truly euery day of the
life of the vertuous man is a so-
lemne day, and fit for a moderate
reioysing and mirth. For if wee
looke well vnto the matter, the
world is no other thing else
but a faire and holy Temple, into
the

the which a man is broght to so
soone as he is borne: and within
this Temple there is to be seene
two bright Lampes, or Torches
set vp, the Sunne & the Moone,
with many other starrie lights.
There may wee see and behold
diuers kinds of creatures, by the
meanes whereof Man attaineth
to the knowledge of other
essences, that cannot bee seene.
What a sweete sight is it to see
so many faire floods, and cleare
running riuers, which send out
alwayes fresh water; to see so
many fruitfull, and flourishing
Trees, plants, hearbes, and roots:
the beautifull variety of beasts,
and of stones, together with the
grassie hils, and high mountaines
on the one hand, and the low
valleyes, and pleasant plaines on
the other? If man were so wise
as hee should be, this same sight
and

and shew might serue him for a
passe-time, and a play. For what
thing is there in this life more
worthy to bee seene then the
passe-times and pleasures which
God doth affoord and offer vs in
his creatures, if we could vse the
same as we ought? Why doe we
take greater delight in any artifi-
ciall sport of beasts, then we do
to behold them acting the se-
uerall parts of natures play, each
kinde of them their owne part,
vpō this faire & wide stage of the
world? Or is there any musicke
sweeter then the chirping and
singing of birds? In summe, it is
a great delectation to see & ob-
serue the diuersity of creatures
which God hath framed & for-
med each one to his kind: we cō-
sume & spēd away our life about
so many purposes & practises, so
many toils & broiles, that hardly
we

wee doe enioy any part thereof, and yet for all that we leaue not to enioy the other good creatures of God. If a man could once attain to this point of perfection, as to rid his mind out of these manifold entanglemēt, and to giue it some space & place to entertaine, cherish, and nourish it selfe with the knowledge of the creatures, and of the Almighty Creator, nothing should, or could, cast it into any excessive sorrow, except it were sinne, for the soule being once vnited with him that made it by contemplation and meditation, by knowledge and loue, it should gather it selfe together calmly and quietly, so that a man should lead and liue continually a glad-some life, considering that at one time or other some euill hath befallen him; yet oftener hath he
tasted

tasted of good. So that requi-
 ting, as it were, the one with the
 other, hee may well say that hee
 hath greater occasion to reioyce
 of his good successe, then to
 complaine of the euill aduenture
 of another time, as wee are ac-
 customed to turne our eyes
 away from such things as of-
 fend vs, and to cast them vpon
 greene, and gay colours that
 please vs: so should wee diuert
 thee yes of our vnderstanding,
 together with our thoughts, frō
 sad and sorrowfull obiects, and
 apply them to such as are more
 pleasing and agreeable thereun-
 to, neither must we be like vnto
 the malicious man, who behol-
 deth another mans faultes with
 the eies of an Eagle, but his own
 with the eyes of an owle. But
 our peruerfnes is such, that very
 often we doe resemble the box-

F ing-glasses

98 A sermon of
ing-glasses, which draw and
drinke vp the corrupt bloud,
and leaue the pure and cleane
bloud behind. There was in for-
mer times, a certain rich wretch,
who had in his house great store
of wine; but yet was so nigar-
dish and neare, that hee sold the
best, and kept the worst for his
owne vse: a certaine seruant of
his, obseruing this pinching and
preposterous nigardlines of his
maister, fled away from him: and
being asked afterwards, why he
had left his Lord answered thus:
*Because I could not endure to stay
with a man, who hauing that which
was good, made choise of that which
was euill.* The Philosopher *A-*
ristippus, made yet a farre better
reply, who hauing lost one of
his three Farmes, said thus vnto
his friends, *That it was ba-*
bishnes to bee sory, for one Farme
lost,

lost, and not to bee merry for the other two that did rest in his hands, seeing that all of them had lyen open to the same aduventure. We are like vnto little children, from whom, if ye pull but one of their playockes and knackes, they wil presently, without more ado, fling away all the rest in despite. For if, of many good things that we enioy, it chance that one of them, either be taken from vs, or that it be lost, by and by we be- ginne to bewaile it, forgetting all that resteth behind in our hands.

But some man bewaillingly will aske me, saying: alas! what haue we? to whom askingly I would answere: But what rather haue we not? One hath great reputation and credite, another hath wealth, and another health, one hath a wife according to his

wish and will, another hath
sweete children, and another
faithfull and trusty friends.

Antipater of *Thrase* did reckon it among his other good fortunes, that he had sailed prosperously betweene *Sicile* and *Athens*, and wee each one of vs would haue all, though we haue not in the meane time the vnderstanding to thanke God, for the smallest thing. Neither make wee any account or reckoning of the greatest goods because they seeme to vs to bee too common, as to liue, to be in health, to see, to heare, to speak, to enioy peace, to eate and drink, to haue foode for our belly, & clothes for our back, to see & enioy the fruites of the labourable ground, together with the commodities of the saileable sea, that we can talk, or hold our tongue,
fit

fit, or stand, sleepe or wake as we will. If men would but consider in their mindes, what displeasure and grieve redoundeth vnto such as doe lacke any of these abilities, they would, no doubt, liue much more content then they do. What thinke yee would the sicke giue for the benefite of health? the blind for the vse of his eyes? and such as are despised for a small measure of renowne? wee wretches are so blockish and blind, that wee can neuer prize the goods that we haue, vntill that we be deprived of them, and haue them no more.

That which resteth, I wish you alwaies to bee aduertised that ye fall neuer so farre in loue with the things of this life, that the feare ye haue to loose them vex you with vnrest, or yet ha-

uing lost them, immoderate sorrow for them hurle you headlong into dispaire.

DISC. 13.

Of sadnesse, and sorrow.

ADuerfity doth beget in vs vexation and grieve, according to the greatnesse or smallnesse thereof: whereabout likewise there happeneth some fault: for now a daies we may see men, ordinarily, mourning and moaning excessiuelly for many things, not so much for that they haue cause, as because it is the custome. One lamenteth the mishaps of his neighbour, or friend, and carrieth a pale and heauy countenance, to shew that hee is very sorry therefore, although hee bee nothing sorry at all. This kinde of customable
com-

compassion is altogether vnprofitable, in regard that euen in your owne aduersity, yee ought not to be sad, but onely so farre forth as reason doth require, and not as custome doth command, How many is there who weepe when others looke on them, and do thinke it should be a very ill fauoured thing, not to shed teares when as others do, mourne? How many friuolous sorrowes hath it made many to slide into, to leane too much vpon the tottering and vnstayed proppe of opinion? How much better were it in such cases, to deuise some new fashion, and to feele humane accidents after that moode which best becommeth wise and moderate men? What good do their immoderate sighs and sobs, either to the liuing or to the dead? Doth their any

F 4 other

ther thing flow therfro, saue that they wast theselues wretchedly & wretchlesly away? For though it be true that oftentimes such disasters and accidents fall out, that it is impossible for men to passe them ouer without being touched with sorrow for the same: neuertheles wee must alwaies beware to bee more sorry then reason doth allow, and seeing that time ought to heale you in the end, it were a babishnesse not to preuent it wisely, and to doe that betimes, which once at last, nill we will we, it behooueth vs to doe.

How many men, shortly after the death of their children, or wiues, haue recomforted themselves, as esteeming the time lost which they had spent in sadnesse and in sorrow? For although it bee true, that such persons are
worthy

worthy to bee renewed in our remembrance, yet wee ought to bring thereunto that moderation and remedy, which at last wil needs offer and apply it selfe, though ye would neuer so faine it were otherwise.

DISC. 14.

Of the affliction of good men.

IT is not a small occasion of sorrow vnto vigorous minds, and such as are touched with humanity to see vertuōus men vilipended or wronged: and truly it seemeth to be nothing lesse then a heauy heart-break & almost an vnsupportable paine to behold wise & peaceable men afflicted, troubled, and vexed, yea to bee ill-vs'd, & trampled, as it were, vnder feete by the vaine world, and to say the truth, it seemeth

F 5 that

that this doth touch vs very neere: for when as wee weigh with our selues that the portion and lot of vertuous men is no other but affliction, and labour of minde, we do therupon presently imagine, that thereby our best hopes are hemmed in.

If then such a case disquiet you, (as ordinarily it doth) thinke with your selfe, that if they be honest and patient men then are they in that case so much the more happy, because that in this life, which is so short, they purchase to themselves a life eternall in the heauens, for ye must know that the first good which such as go to rest in Gods house do obtaine, is to be quit and discharged from the tentations and torments of this troublesome life.

Moreouer

Moreouer, set before your eyes the roll and scroll of the holy men of old, the blessed Martyrs of Christ, of whom some haue beene beheaded, others haue beene hanged; some haue beene burnt, and others haue beene broyled; some haue beene cut in peeces, and others haue had their skinne pulled off. Besides that, during their life they haue beene afflicted with hunger, nakednes, and neede: of whom certainly the world was not worthy, and therefore it had them in horreur, as those in whom it had no interest at all. But God loued them deerely, and by his diuine prouidence, which cannot bee deceiued, appointed them to passe through such tribulations, as through a needles eie, into the place of perpetuall repose. Yea
the

the paines and perplexities that vertuous men do endure, doe euen pricke them forwards to haue a more earnest desire to loath, and to leaue this wretched world. So that in the end they dislodge out of a bad & sad prison, they escape & slip out of the dark caues and obscure corners, and hauing no deepe apprehension of death, they finde the faire beaten way that leadeth them to a better life.

DISC. 15.

Of other mens faults and imperfections.

AFTER that yee haue thus disposed of your selfe, and haue appeased your owne passions; yet shall yee haue the vices of others, and the faults which are done in publicke, making an
on-

on-set against you, to trouble
your minde. Considering the
disorder that is amongst men;
which is so great, that scarcely
can any thing bee found in the
roome where it ought to be, and
that there is scarcely anyone that
doth the duty whereunto by
birth and calling hee was ordeined. The man who should proue
the wise Iudge, is a simple Cittizen:
and he that ought to be but
a meere citizen, is made a Iudge,
and that man doth command
who ought to obey.

It is a strange thing to consider,
how that almost euery thing
is corrupt and sold, & how that,
as it were, all things are turned
vp side downe. To see how that
the poore man is punished for
euery petty trespassse, & the pui-
sant and wealthy person is spared:
to see, I say, how the whole
plotting

plotting and plodding of men now a daies, is altogether for money.

Againe, it cannot but bring griefe vnto a good mans minde, to consider how small occasion and example of liuing vertuously such persons do minister vnto vs, as hold the chiefe offices and the first rankes in the Common wealth. The vertuous man is holden euery where as a monster, abhorred, dispised, and disdained. And what shall a man say, when as hee weigheth with himselfe the variable & mutable disposition of the multitude, one while louing, and another while loathing, at one time praising, at another time dispraising one and the same thing, one and the same party? How many bee the miserable changes that fall out amongst men? And what a hard
case

case is it, when men make none account of that they should diligently heare: and on the other side hearken to that whereunto they should rather stop the eare? The dispite and dislike that many haue conceiued, by reason of such courses, hath made them bid the world farewell, and moued them to withdraw themselves into the deserts and solitarie aboades, as not being able to behold with their eyes, that which did breede, and bring so much displeasure to their minds. And therefore such haue chosen to liue rather amongst the wilde beasts, amidst the vaste wilderness, and rocky mountaines, then amongst so many wild men, swarming with vile and wicked manners.

Neuerthelesse, in these, and such other occurrents as cannot
bee

bee amended, man must command and maister his minde, and carry himselfe in such sort, that these vnamendable euils make him not to abhorre the company and society of men: but rather hee must take occasion thereof to bee the more watchfull & warie, least he become one of those that forget to carry themselues discreetly amongst men, hee must also beware least he minister occasion to another to blame in himselfe that which hee doth blame in his neighbour. A man must hold more on *Democritus* then on *Heraclitus* side. *Heraclitus* did weepe alwaies at the faults he saw men fall into; but *Democritus* did laugh at them alwaies.

To the one, all that men doe, did seeme to be but miserie: to the other, fondnesse and folly.

And

And it seemeth to bee the better of the twaine, when as things amisse cannot bee amended, that we sweeten them a little, if it were but in couering them with the cloake of a faire shew, and as it is a thing by all likelihood more consonant to mans nature, to laugh at the manifold miseries of our life, then mourningly to bewaile them with teares.

But yet yee shall doe better, if that about the vices of other men, and such as are done in publicke, yee do keepe a mediocrity and meane, neither alwaies lamēting, nor yet alwaies laughing at them: for it were both a miserable kinde of disposition, for a man to afflict himselfe excesssiuely, by reason of another mans miscarriage, and a pitilesse kinde of passe-time alwayes to be laughing thereat.

But

But there bee some, to whom this aduice will seeme to bee of no weight: for not onely they cannot comport with the imperfections of their friends, but also those of their enemies doe put them to paine. The honors, the precedencies, the wrongs, the incompetencies vex them: the importunities of their friends, the waywardnesse, and pieuishnesse of their seruants, and acquaintance trouble and torment them daily. But how much better were it to haue patience in such accidents, chiefly seeing they winne so little by willing and wishing the amendment thereof? Yee must rather imagine and thinke with your selfe, that these men, which thus take pleasure to annoy you, are as dogges which be borne to bark. We must impute all this euill to
their

their peruerse nature, wherein they are inough punished by the meanes of a perpetuall perplexity and anguish, which pricketh, and pierceth their minde.

But if your weakenesse bee such, as to stumble at all that yee see ill done, by such as are about you, yee are then, in that case, meerely forlorne. For if the vices of strangers, or of those that be your owne, come once to win ground on you, to close with you, and to ouercome you, yee shall be abashed, and amazed to see how that all such importunities and troubles, like water, shall runne into you, as the raine doth from the gutter into the base court, or from a steepe hill into a low valley. And out of all question, it is to be vndiscreetly tender-hearted for a man to be alwaies sorry and sad,
if

if these, with whom we do haue,
do not handle, vse, or entertaine
vs so carefully, or respectiue as
we craue.

The immoderate affection we
beare vnto our selues, doth de-
ceiue vs, and the delicacy of our
condition maketh that wee can-
not beare with the defects and
neglects of our seruants, we not
considering how that very often
they know not how to doe any
better. Wee require at their
hands perfect things, when as
yet we our selues do fall into so
many faults, and are subiect vn-
to so many imperfections.

And most often wee play the
passionate and fretting mans
part in our seruants behalfe, ei-
ther being moued by the distaste
that our owne ill conditions doe
occasion vnto vs, or by the qua-
lity and kinde of the businesse

we

we haue in hand : and thus foolishly wee cast the fault ouer vpon them which are innocent, and do the best they can.

There is also another thing which doth bring vnto vs much disquiet, and that is to affect too much one and the same thing, & thereabout to fall into debate with our friends. For there was neuer yet any perfect friendship amongst them which are led and miscarried with an obstinate emulation and contention who shal ouercome. If ye belabor, & accustome your selfe, through ezercise, to frame your selfe to times and persons, ye may easily gouerne and rule men at your will, & withall purge them from such euill humours as yee finde them subiect vnto. And whensoever it shall fall out, that it shall seeme vnto you a thing impossible

imputed to your owne feebleness, and to no other thing else.

If the manners and conditions of your wife vex you, ye must bend them, and bow them gently and softly, if it bee possible, and that by vsing all kinde of milde and amiable meanes. But if your mis-fortune be such that yee cannot preuaile with her, by way of pleasing and peaceable perswasions, then it behooueth that wisdom and discretion teach you to endure patiently her crosse-conditions, and to maister and dissemble the euill which yee cannot amend: otherwise bee yee sure yee shall turne your house into a prison, your quiet rest into restless coyle, and your good name into an intollerable shame.

In your children require not that sagenesse and settlednesse,
which

which ye find in old folkes: seeing that they were not borne old : This age carrieth in it many things, the which if ye should endeaour on a suddaine to draw to a perfection, ye should vndertake a taske of no small trouble, and if in yong trees ye are contēt that they beare leaues and buds, why do yee require ripe fruite in your children before the time? Who craueth the thing that cannot be had, labourereth for that hee shall not obtaine? The meane is to teach, & instruct them diligently, to bring them vp vertuously, and not to chide them continually, or check them immoderately: if peradventure they faile to do a thing as they ought.

DISC.

DISC. 16.

Of Iniuries and Indignities.

THere are some men, which could patiently comport with all other kind of affliction: onely they cannot away with an indignity and wrong. The which thing, neuerthelesse, befalleth them more for being perswaded that the iniurie offered them is vnsupportable, then for that it is so of the owne nature. In which case, one thing may auaille you much; if yee can resolue with your selfe to keepe you aloofe from the common opinion, and if yee can consider without passion, each one of the things that are wont thus to toile, and turmoile mens mindes. For in so doing, yee shall see, if yee haue reason to think vpon the wrong
F offered

offered you so immoderately as yee do.

There is one kinde of displeasure, which we call an iniurie, or wrong, that is, when any one ouerthwarteth vs in our affaires against all equity and right. And there is another kinde, which we call an indignity, or affront, when as in our body, or name, we are vsed by word or deede otherwise then is fitting.

For both these kindes, yee ought to know, that the vertuous man is not subiect to receiue any wrong: not that I do meane that there is none to offer, and inferre wrong, (for there is nothing so sacred, but there will be found sacrilegious hands to touch it.) But that though there bee not wanting multitudes of men, whose tongues and hands haue no other imployment, but
to

to defile, and diminish, so much
as in them lyeth, the honour of
God, and of men: yet, for all
that, the vertuous mans minde is
not a whit the lesse assured, and
though that such mischieuous,
and malicious men, leuell right
at him to hit, and to hurt him
with their harmefull shaft, yet
doe they come short of their
aimes; for either they hit him
not, or if they do, they hurt him
not at all: for an inuiolable thing
is not simply: that which cannot
be hit, but rather that which be-
ing hit, receiueth thereby no
hurt, or at least, careth not at all
for it. And thus doth it fare with
the vertuous man, who of him-
selfe offereth no man any occasi-
on of offering him any wrong.
And if it fall out, that a man, out
of a proud & haughty stomacke,
or rather out of a malicious dis-

position set vpon him, and assaile him; he is then in that case like a brasen wall which the dartes of the wicked cannot pierce through.

Moreouer, we know that the vertue and vigour of him, who in fighting hath vanquished his aduersarie, is alwaies greater the the mans who neuer did try the combate in his time. And euen the very same must we think and say of the vertuous wight, and wel disposed person: who, like to good mettall, the more he is fired the more is hee fined, the more he is opposed, the more is he approved. Wrongs may well trie him, touch him, or pricke him, but they cannot imprint in him any false stampe. And if (peradventure) some flout, or affront be flung vpon him, as it were, by the way; yet doth he in the mean time

time remaine firme and vnremoued, hee maketh no reckoning, nor yet taketh any notice thereof, as assuring himselfe that it doth not reach so farre as vnto him. Adde also hereunto, that there is almost no man, but hee will hold the wrong-offerer for wicked, and the wrong-sufferer for honest, as not deseruing any such outrageous vsage. The force and strength of his vertue appeareth so much the more in this kinde of aduersity, and his mildnesse and meeknesse of minde, shineth so much the more clerely, by how much the more atrocious and grieuous the wrong offered was. But vnto such as are of a more tender and dainty courage, an indignity is more vnesie to be borne withall.

But would you see how men do measure wrongs by opinion?

Such vanity there is in the things of this world, that some will make lesse adoe for a bloudy blow, then for a light box on the eare. Yea some will make a greater stirre for a vanishing harde word, then they would doe for a deadly dint of a sharpe sword. Wee are fallen into such blindnesse and babishnesse, that opinion annoyeth vs more then the soare it selfe, being like vnto little children, which are amazed at a mummers maske. If it chance that a man bee hindered, or wronged in his goods, it is a wonder to consider what a coyle hee doth keepe about them. But the discreet and well-stayed person, who iudgeth of things according to reason, not measuring them by opinion, as he holdeth all things, euen as if it were by borrowing so he feeleth the losse

losse of them, as if they were things no wise his owne. And euen as he should not cease to be content, though hee had neuer had them at all, so he taketh the losse of any part of them, as the necessary out-casting or forgoing of one portion to saue another, in the midst of a tempestuous storme. Yea the forgoing of his whole goods will not make him to forget his owne worth, and vigour of minde: he knowing well that not onely his goods, but also his life, honour, and whole happinesse doe hang vpon him who is the giuer of euery good thing. Such an one possibly hath couzened you of so many crownes, hath deceiued you of so many Ducates. Well, it is a damage he hath done you, yet is it a losse but of a part onely of your goods, and not of the

whole. And the man that hath the heart to giue, or forgoe the whole, can he be much sorry to let go, or loose a part?

But if it bee the manner of your losse which doth most vex you: then in that case yee haue to thinke, that as your vertue would haue you to comport with Fortune and her frownes; so ought yee likewise to beare with insolent and audacious men, which are no other thing else, but the hookish handes of the same hard fortune. Trust me, that our impatiency doth vs much more harme, then those, of whose violence, iniustice, and wrong wee doe so bitterly complaine.

What? (will some say) such a one did disdain to cap to mee; such another in speaking to mee did not vse that respect in my behalfe

behalfe as he ought, & I thought he should haue done : such a one did not giue me place, but sate him downe before me, and such another would not giue me the wall. What tearms, I pray you, be all these, but meere plaints flowing from the soft and feeble courage of an effeminate minde?

Diuers thinges displease vs, which otherwise would not do so, if we had the skill and will to conster them aright, and to take them in the better part; whereas through our owne indiscretion, and distrust of our selues, wee make that an indignity which of it owne nature is none, in so doing wee iudge our selues well worthy thereof, and what other thing is it but lacke of courage, though we feeble the wrong wee haue receiued neuer so sensible, not to be able to tread on it, and

to trample it vnder feete?

And if we will but weigh and obserue how, and in what manner the mighty visions and imaginations of dangers, which do present the selues in our dreames do suddenly euaniſh, ye ſometimes do make vs laugh when as wee remember the ſame, wee ſhould do well to endeauour to do the like in our wrongs, euen to thinke when as any wrong is done vs, that we doe but awake out of a dreaming ſleepe: a vertuous and wel-diſpoſed man (aſſure your ſelfe) will bee loath to wrong you in your body, goods, or good name; and as for any ill-diſpoſed wretch, what ſhall it auaille you to complaine, ſeeing that he is no more his owne man then if hee were madde? Yee will willingly endure any thing at the hands of a
man

man that is out of his wits, neither will ye make any complaint for ought hee hath said or done to you, but will rather pittie his case: in the like manner must ye beare with the mis-behaviour of a foolish vndiscreet person, who is no better then a man out of his mind: yee will endure well enough what a Iester or sporter will say vnto you, be it neuer so vnpleasant, and would thinke it but a base part for you to enforme against, or to complaine vpon such a person, and if hee chance to vtter any pleasing word amidst his carping discourse, ye take it and tast it as a sauory disport. Consider therefore how vnfitting and vnseemely a thing it were that the same word vttered by one should make you to laugh, and by another to lowre: the case so standing

ding, that the man that is in cholor hath no more iudgement the a simple Iester hath; if hee haue so much.

But what shall wee say of those that are offended with little boyes, and silly women? persones that doe offend rather of weakenesse then of a wilfull or wicked designe? for conclusion yee shall neuer attaine to tranquility of minde, if yee take in ill part euery crosse-chance that doth offer it selfe.

Some will say, this offence may bee well borne with, but that other must not bee borne withat all. But these men doe shut vp vertue into a too strait roome, and confine her abilities within too narrow bounds, as if they should say vertue may well vanquish this wrong, but not that other, truly if fortune
be

be not wholly beaten downe and defeated, she will remaine mistresse. But what if it be so, will ye say, that I haue giuen some occasion to affront me in this fashion? how then shall I, or can I, beare it patiently and go with an open face? If the iniury hath his birth from your misbehauour, ye must thinke then, that it is not so much a wrong as a correction: and this yee ought to receiue as a discreete man ought to do, and withall make vse of it as a chastisement of your owne miscarriage. If it chance that a man floute you for some imperfection of your person, as for that your nose, eyes, or legges are not to their mind, take not this to heart as a reuengeable wrong: for it is but a meere folly, for a man to care much for that which falleth not
out

out through his owne faults. *Fidus Cornelius* did weepe for very anger in the Senate, because *Corduba Struthio* said to him scoffingly that he did resemble much a pilde Camell: see what simplenesse, if one counterfeite our gesture, loe wee are by and by offended. But what miserable blindnesse is it for a man to vex himselfe becaule another doth imitate his mode or manner of going. The meane were rather to do thus, if nature hath laid vpon you any defect or blemish which doth deforme your body, which yee cannot couer, that your selfe were the first man should speake of it, as knowing it better then any other: for by this meanes ye shall take away from others all occasion of scorning or flouting you for the same: Thus *Vatinus* was wont
to

to mocke himselfe, in regard of his necke, and feete which were somewhat deformed: so that his enemies and ilwillers could not take any aduantage thereof to breake vpon him any bitter iest. Moreouer it is not a small policy to depriue the party that doth you wrong of all the pleasure hee entendeth to reape, by holding your peace, as not thinking him worthy of so much as one word of your mouth, or by leauing him there where ye found him, as disdaining to brable or quarell with him, or yet to take any notice of the man, or of his manners: if ye will be aduised by me, make neuer answere to an insolent malapert person, for in holding your tongue ye leaue with him lying in his mouth, yea in his minde, his vice, folly, and rashnesse, whereas in answering

ring him, ye shal conforme your selfe to his naughty nature. There is nothing that equalizeth so much men among themselves, as the participation of one and the same vice: neither can there any such chastisement befall vnto an ill-humored man as to make no reckoning, but to let vanish with the winde his vaine and vnfauory words, for both by your silence are his speeches cōdemned of impertinency, & he deprived of the pleasure he promised to himselfe by prouoking you to anger.

It behoueth likewise a man to be very circumspect and warie in his iesting at others. For we find by experience that men do commonly flie the company of such as make profession of scoffing and mocking others. We find likewise that no man can
entertaine

entertaine certaine amitie and vnfaileable friendship with such an one as is auerse from pardoning such as haue offended him. The Emperour *Caius Cesar*, a man of an iniurious inclination, had in his armie a certaine Tribune, *Cherea* by name; a man of a shrill, small and womanish voyce in speaking, and therefore one of whom they had no great opinion. This womanish-voiced man hauing on a time asked the Emperour what should bee the watch-word: he of purpose to scorn him gaue him such a word as was dishonest. By reason of which indignity the Tribune was so deeply offēded, that therafter associating himselfe among the murderers which did wickedly sease vpon the Emperour, he was the man who with one blow did beate downe the one halfe of his
braines

braines . So that he who seemed vnto *Cesar* to come somewhat short of a man, proued most the man (though indeede he had more malice then man-hood in his heart) in cutting off impiouſly *Cesar* from being any more a man & a Monarch among men. To vse such bitter taunts bewrayeth want of discretion, and not to be able to digest them, doth argue lacke of courage. *Socrates* hearing himselfe flouted to his face, did no other thing but laugh thereat, without making any shew of a displeased mind. It is reported of him and of *Laelius* the Romane, that they two did so happily entertaine this *Tranquility of mind*, that they were neuer seene to change their countenance.

Moreouer ye ought diligently to auoide all noyse, brables
and

and strife: for this brawling and quarrelling humour altereth not a little the whole man, and maketh him ill-conditioned. Be not lauish of your language, but rather sparing of speech. Let your words bee such as carry with them their due authority and weight. And withall accustom your selfe to passe diuerse things vnder the great seale of sure silence.

Suffer not your selfe to be beguiled by the vnreasonable opinion of the misordered multitude, which doe hold such folkes onely to bee free as may do what ere they list, be it neuer so euill, and such onely to bee couragious and generous spirits as can put vp no wrong.

It is true liberty for a man to liue not according as his lawlesse lust doth lead him, but as reason

reason doth rule him : and to do not what euer sensually hee would, but what reasonable he should, And it is true courage and magnanimity for a man to put vp wrongs, to missteeme the, not to bee moued by them, but to command his affections, and to ouercome his passions. That which the man shall neuer be able to do, who hath not his spirit composed, and his minde ordered to despise these vanities and delicacies, which doe shake the feeble sort : finally endeavour to haue the vpper hand in setting light by all humane crosses, and popular conceits : for it is no signe of good health when a man is alwaies crying & complaining that they touch him, & in the same manner it fareth with the minde.

DISC.

DISC. 17.

Of Poverly.

THE man that can make but that reckoning of life and death that he ought, I feare not that pouerty can afflict him, or yet bereaue him of his rest, For it were a thing very vnfitting that hee who can despise death, should suffer his courage to bee cast downe, let alone, to bee quite quelled by pouerty and neede, which neuerthelesse is the thing the common people doth most apprehend, and most plaine vpon, when as they cannot attain vnto a sufficiencie of goods whereupon to maintaine themselves in a gay and gallant manner. They not being able to content themselves with such things as may serue for their necessity ;
but

but esteeming aboundance and wealth mans soueraigne good; and pouerty, and want his soueraigne euill. And yet were it not better for a man not to haue a thing, then to loose it when he hath it? And how is it possible in this life that some should not loose, seeing that one cannot be rich, except many other bee poore, and many cannot inherit, except others do dye? And yet there is in pouerty this consolation, that as it is not subiect to the receiving, and incurring of great damages, so is it not accompanied with so many monstrous turmoiles as plenty and aboundance is.

And to thinke that rich men haue more courage to comport with losses then other men haue, it is an errour. For the paine of a soare is as sensible and dolo-

rous

rous in a bigge body, as in a
small; yea we see ordinarily, that
the greatest men are the most
tender and delicate.

The Philosopher *Bion* was
wont to say, that the paine is a-
like which is felt by plucking, or
pulling the haire from an head
that hath many, and from that
which hath few.

All the difference that can be,
is this; that the balde head hath
lesse haire to loose, and conse-
quently cannot feele so much
smart as the other doth that is ful
of haire.

Hence it is, that we see, for the
most part, the poorer sort of peo-
ple to be more iocund and ioy-
full then commonly the richer
sort are, because they haue not
so great care as they haue, nei-
ther do they feare so deeply the
storme of aduersity, as the richer
sort

fort doe. For they are eaten vp with this double worm, the care of conseruing and increasing the goods they haue got, and the feare of loosing that which they enioy. But pouerty is a Castle and fort, assured and fenced against fortune, yea the whole world. She feareth nothing and is able withall to defend herselfe against all her enemies.

Thou man whosoever thou art that goest drooping & dying for riches, for worldly pelfe, and wealth, tell mee I pray thee, if since thou hast got them, they haue brought vnto thee any more knowledge vnto thy minde, or more tranquility and peace vnto thy spirit, or more rest and happinesse vnto thine heart, then thou hadst before, they came into thine hands? The wise men among the heathen haue

haue taught vs, how much po-
 uerty is to be prised and praised,
 when as they did portraite and
 paint their Gods naked, attribu-
 ting vnto them all things accor-
 ding as they conceited to bee
 most besitting their natures: and
 as for my selfe, I shall neuer re-
 pute that man poore who is pla-
 ced without the reach & power
 of fortune. There is one thing
 sufficient to expresse vnto vs the
 nature of pouerty, to wit, that
 no vertuous man speaketh there-
 of, but he praiseth it, and auou-
 cheth that the wisest haue bene
 those who haue suffered the same
 with most contentment, and
 truly it is a great weaknesse and
 tendernesse in vs not to bee able
 to endure that which so many
 others haue well endured, and it
 can be no other thing but a vaine
 apprehension and a friuolous

H

feare

feare of enduring and suffering
which maketh vs so feeble hear-
ted, for if we were indeed of a ge-
nerous & magnanimous disposi-
tion we would loue and like that
for our selues which we approue
in others, and therefore howso-
euer that this peeuishnesse and
softnesse of ours is not altoge-
ther to be comported with; wee
ought at least to limite our af-
fections and dresse our selues in
such sort that fortune may finde
the lesse aduantage to offend vs,
for a little body that can couer,
& gather it selfe together vnder
a buckler marcheth on towards
the enemy, much more surely
then a bigger body doth, that
lyeth at large and open vnto
blowes, If it were not mine in-
tention to husband the time, &
to spare paper, I could enlarge
my discourse by reciting of al-
most

most innumerable examples as well of heathens as of Christians, which haue placed a great part of their perfection in pouer-ty. But yee ought to consider one thing for all, that *Iesus Christ* was poore, who was Lord of the whole world: his Disciples were poore, which did possesse all things, and the Saints were poore which might haue beene rich. If yee should neuer dye, I would aduise you to set your affection vpon riches, but I see that those to whom they most befall, doe finde sooner the end of their liuing then of their longing. But why should a man torment himselfe for a thing that hee must necessarily leaue? and why is he not rather content quietly with that which is needfull, chiefly considering that the fairest kinde of wealth

is for a man to bee neither too poore, nor yet too farre off from pouerty?

DISC. 18.

Of Death.

IT seemeth that all incommo-
dities and mis-fortunes may
bee borne with, either by the
meanes of a long custome, or by
the helpe of a strong discourse,
onely death and the apprehensi-
on thereof, is the thing that put-
teth vs in greatest feare.

Now the onely remedy and
true easing of this euill, is that
ye make this reckoning of the
world, and all that is therein,
that yee haue nothing which is
your owne, neither life, nor li-
uing, no not so much as your
owne selfe : but that yee liue al-
waies at borrowing, as holding
your

your very life, not in property but on condition to restore it vnto him againe, who hath lent it you, whensoever hee shall require it at your hands: yet for all this yee must not neglect it as thing not yours, but must keepe it faithfully, and carefully in regard that God hath trusted you with the custody thereof, and when it is time, to render it to him that gaue it, not grudgingly, but gladly, and with a cheerefull countenance, in the meane time thanking God, the giuer of all good things, for the time ye haue had the vse and aid thereof, and saying vnto him in this or the like manner; Lord, I render vnto thee againe this soule, and life, with as good an hart as it pleased thee to giue me the same, yea euen euen with a better and readier will then I did

H 3

receiue

receiue it, for when thou gauest
me this soule, thou gauest it to a
little weake creature, which
knew not the good thou then
didst bestow, but now thou
dost receiue it againe at the
hands of a creature, more ac-
complished, who knoweth what
it is hee commendeth into thine
hands, and therefore rendereth
it vnto thee, withall franknesse
and readinesse of will: and tru-
ly we may easily imagine that it
is not a thing otherwise difficult
for a substance to returne to the
the p ace whence it first came,
the body therefore must returne
to the earth, and the soule (if it
go the right way) must goe to
him that gaue it. To bee short,
that man doubtlesly neuer lear-
ned well to iue, who knoweth
not how to die: we must there-
fore in this case bee so affected
towards

towards our selues, as wee are wont to be in the behalfe of fencers which must fight in a barred field, for wee commonly hate him that beareth himselfe faintheartedly, and fauour the other who out of a braue courage had rather chosse to dye then to be overcome. Besides that the feare of death is sometimes the cause, or occasion of death, to him that flyeth fastest from it.

• And seeing yee know well, that life was giuen you vpon condition to render it againe, ~~ye ought not to be lo vnjust,~~ as to desire to enioy that thing for aye, which was giuen vnto you to a day, by making your selfe Lord, and owner of the thing whereof yee are onely a depositarie or keeper.

Moreouer men will say, that it is a matter much importing,

to wit, the feare, and apprehension of death, and that it is the extreame of all terrible things. But ye ought to vnderstand that Death is not to bee found fault with for this, seeing that it proceedeth not from the nature of death, but from our owne imbecility: who are commonly ouertaken and intangled with delights, with a desire of this transitory life, and with an immoderate loue of this miserable flesh? ~~And if yee take good heede, it is~~ ^{And if yee take good heede, it is} dreadfull, as the opinion which wee hold concerning the same. For euery man feareth it according to his iudgment, apprehension, and conscience.

And if it be so, that yee haue no feare thereof, but onely for this occasion, then lay the blame vpon your selfe, and not vpon it.

it. For in this case it fareth with men of euill conscience, when they must dye, as it doth riotous spend-thrifts when they must pay their debts. They will not come to an account for the distrust which they haue of their ability to satisfie for what they haue done.

And to say that ye feare death, by reason that it is the last point and periode of man, hath but little reason in it. For the soule is alwaies the fore, it liueth alwaies, and cannot dye.

The *Greekes* call mans decease, the end, giuing vs thereby to vnderstand, that it is the period and end of wearisome life.

The holy Scripture calleth it a sleep, to assure vs of an assured resurrection, and to the end wee weepe not, as the Infidels doe, which are without hope, Let vs

H 5 consider

consider with our selues how many holy men and women haue prised it, and desired it as the onely easement of all their anguish.

The writes of *Salomon, Iob,* and the Histories of Gods Saints are ful of the praises of this Christian desire of death. What a vanity is it to loue so much this miserable life, this Iaile, this prison, this vale of teares, seeing that the longer we liue, the longer wee liue in sinne, the more daies we spend, the more waies wee offend, and so goe on each houre purchasing vnto our selues a new paine and punishment?

Finally, to shut the doore vnto all fearefull apprehensions of death, we must learne to do two things which the world can neuer teach vs; the one is to liue
well

well, for a vertuous and Christi-
an life maketh euen agreeable
the very memory of death : the
other is that we beleue that
the thing which it hath plea-
sed God to affoord vs for a re-
medy, and ease ment of our
manifold labours, and toyles is
not so harsh, nor so horrible, as
we do imagine it is.

And for a finall conclusion, let
vs remember, how that the
Saints haue had life in af-
fliction, and death in
affection.



The

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The Authors Conclusion.

BEHOLD here the
floures that I haue ga-
thered here & there
out of the garden of the flou-
rishing wits and writs of the
wise, which I haue passed
mine eies ouer. Them I lay
out in common betweene
you and me, euen as the busie
bees do in their hiues with all
they haue reaped in the faire
and well furnished gardens,
or flourie fields, to the end we
together may draw out there-
of

The Authers conclusion.

of the sugred hony of this
sweet and pleasant *Tranquility*
of mind. I am of the opiniō for
my part, that if the ancient po-
ets had throughly knowne
thereof, they would not haue
put themselues in paine to
compose any other *Nectar* or
brue any other *Ambrosia* be-
sides this, for the diet of their
gods: but should haue thoght
them well feasted in seruing
them with this dish alone, for
all messes and at meales. See-
ing therefore we haue the o-
portunity offered vs of find-
ing out, and vsing so diuine a
thing, let vs make vse of it in
the most thrifty manner wee
possible may : acknowledge-
ing in the meane time that
this

The Authors conclusion.

this *Tranquility* we talke of, is
a gift from heauen, which the
bountifull influence of the
worlds-maker must distill in-
to our minds; hee being the
true and liuing well-spring
whence floweth all our felici-
ty and blisse. Whose name
therefore (according as
wee are bound) wee
blesse and magnifie
for euer.

Amen.

FINIS.